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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

VOL. XIV.---NO. 1. BOSTON, FRIDAY, JANUARY 5, 1844. WHOLE NO. 678.

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VERMONT.—John Bement, *Woodstock;*—Rowland T. Robinson, *North Ferrisburg.*

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JAS. BROWN YERRINTON, Printer.

REFUGE OF OPPRESSION.

From the Philadelphia Forum.

Abolition Meeting--Riots--Their Causes--Disturbance of Religious Meetings--Defence of our Citizens, &c.

Our readers probably observed in the local department of our paper yesterday morning, an item relative to the arrest of a notorious abolition lecturer, named Stephen S. Foster, for disturbing a congregation of Friends during divine service on Sunday morning. This city has of late been stigmatized in consequence of the frequent riots which have occurred within her borders; but, in order to ascertain how far our citizens are culpable, let us look into the causes which have produced some of these outbreaks. The reader is probably aware, that there was an abolition meeting held in the Callowhill-street Universalist church, during the past week, and that on Wednesday night there was a disturbance, which was quelled only by the interference of the Sheriff and his posse. Perhaps the particulars are not known. One of the speakers, in his zeal to promote anti-slavery principles, was very abusive of all whose views do not correspond with his own; and in the course of his remarks, took occasion to speak disrespectfully of the great men of our country, from Washington down. But that is not all. In referring to the emancipation of the West India slaves, he thanked God that England was too powerful for the United States! Now where is the American who could sit quietly and listen to the traducer of his country's most sacred names? Show us the man who would not, under these circumstances, manifest his entire disapprobation of the course pursued by that speaker, and we will show you one whose patriotism will not stand the test—one whose efforts in defence of the 'stars and stripes' would not be freely extended in case of an assault by a foreign power. The man, or the community, who will not put down the individual, who, nurtured under the fostering care of our free institutions, seeks an opportunity to defame his ancestors, will not, save in self-defence, raise a hand to ward off the blows of a foreign enemy. The audience present on the occasion above alluded to, did manifest their disapprobation of the remarks of the speaker, and he was compelled to desist. Many of our most peaceable and respectable citizens were in the church, and their blood curdled within their veins, to hear a fellow-countryman animadvert in disrespectful language upon the characters of those who 'fought and bled in freedom's cause.'

This same Stephen S. Foster was one of the speakers of that meeting, and, like his co-laborers, his design seemed to be to promote the interests of one political party. We are told that he complimented his fellow-citizens, by saying that perhaps on his return home, he might find it desolate; that he had no assurance but his wife and children (it is asserted that he is a single man) might be torn from him, and sold into slavery. Expressions of indignation and disgust of course succeeded such a remark. We know there is not a liberally minded individual in this community, who is not willing that any association, based upon just principles, should hold their meetings in our midst. But when the efforts of those who pretend to be engaged in a work of moral reform, are extended in behalf of a political party, or are prostituted to mercenary objects, is it a matter of astonishment that mobs are raised, and buildings burned?

On Saturday last, it was announced that George F. White, of New-York, an eminent minister of the Society of Friends, would attend the meeting at the corner of Fifth and Cherry-streets, on the following morning. The members of the congregation having heard that Mr. Foster intended to be present, stationed a few men at the gate. When the hour for service arrived, Foster approached, and was stopped; but after promising to remain quiet, he was permitted to enter. Mr. White, in the course of his remarks, advised the Friends of this city not to encourage anti-slavery meetings, as the principles which were on such occasions promulgated, were entirely foreign to their religious views. This, it appears, aroused Foster, who arose to speak, and was prevented from creating a disturbance only by the interference of Alderman Mitchell. Now, we enter our solemn protest against the right of other communities to charge us with being a riotous people. Thus it ever has been. Unprincipled braggadocios from abroad have, from time to time, appeared in our midst, and by their conduct have excited that spirit of defence which nerved our forefathers to action. It may be said, that whatever may be the offence offered, our defence is inexcusable; and here, then, we join issue. It is with pride that we look upon our citizens as a noble-minded, patriotic people, ready at any time to protect their homes, and to prevent inviolate the sanctity of that day which has been set apart for praise and prayer to the great Omnipotent Being, by whose providence all our wants are supplied. Let it never again be said of us that we are a riotous people, so long as the very scourings of society, from other portions of our Union, come here to defame the characters of our most enlightened statesmen, and to disturb the sacred devotions of our religious congregations.

From the Philadelphia Daily Sun.

Daniel O'Connell--Fanaticism--Treason--Civil War!

'I hope we shall find some means in future, of shielding ourselves from *foreign influence,* political, commercial, or in whatever form it may be attempted. I can scarcely withhold myself from joining in the wish of Silas Dean—that there were an *ocean of fire between this and the Old World.*'—THOMAS JEFFERSON.

'Against the insidious wiles of *foreign influence* (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake; since history and experience prove, that FOREIGN INFLUENCE is one of the *most* BANEFUL foes of a Republican Government.'—WASHINGTON, *in his Farewell Address.*

'FOREIGN INFLUENCE is truly a Grecian horse to the Republic. We cannot be too careful to exclude its entrance.'—JAMES MADISON.

'AMERICANS can do their own *voting* and their own *fighting.*'—WM. H. HARRISON.

We quote the above sentiments of patriotism, for application to the *Pope Gregory meeting of abolitionists,* held at Boston, on the 18th inst. for the purpose of cementing a FOREIGN ALLIANCE between the deluded fanatics of that city, and the *Pontiff of Rome,* and his volunteer LEGATE Daniel O'Connell.

Will it be believed that BOSTON, the good, old, quiet city of *Boston,* once the cradle of the American Union; the temple of that old-fashioned and staid patriotism which did homage to *Washington,* as the father of his country; and through all trials and tempests, has remained devoted unto death to the *constitutional* liberties of our country, should have been desecrated, libelled, and defamed by a miserable band of fanatics, drunk with the fumes of Papal power, and deluded by the flimsy arts of Daniel O'Connell? We blush for the ancient cradle of *federal* freedom. We sympathise with the more patriotic and sedate *majority* of that venerable metropolis, who have thus had their patriotism insulted, their good sense offended, their piety outraged, and their American feelings traduced, by an infuriate band of fanatics, who in their rage, for a partial good, would not hesitate to plunge their country into universal anarchy and bloodshed.

Fortunately for the Union, Boston is destined to stand 'solitary and alone,' in this wanton and wicked alliance with a *Church and State potentate,* who, in the embrace of his power, extinguishes liberty of conscience, and degrades the American freemen to a bondage more loathsome than that of the *African slave;* whose emancipation is used as a pretext for treason to the Constitution, and a *veil* to disguise the designs of Popery, upon the freedom and purity of the American people.

We detest slavery in every form. We abhor all its modifications; but most of all, do we abhor that *slavery of the soul,* which places the extinguisher of despotism upon *reason,* to bind it to the decrees of human *infallibility.* Strike off, we say, the bonds of the *African,* in a legal, peaceful, and constitutional mode, as soon as you can. Strike them off, by your *own* virtue, by your *own* vigor, your *own* arm. Strike them off, with a '*good conscience*' But never dream of sending to the *Pope of Rome* in the middle of the 19th century, for the SWORD OF SEDITION, or the *torch of the* INCENDIARY, or the dagger of THE ASSASSIN, to deluge these free States with blood; wrap the whole country in the flames of civil war; and sunder this proud Republic into a thousand fragments. Never dream to send to poor *enslaved* Ireland for the means of negro emancipation; when she, poor victim to a double delusion of *Monarchy* and Popery, stands before the world, the most pitiable, deplorable spectacle of double *slavery* upon the face of the globe! Deluded fanatics of Boston! What penitence can ever retrieve your error? What atonement can you ever render for this foul disgrace brought upon the cradle of federal freedom? Shame! shame! and confusion must overwhelm you. Our hearts bleed for our poor disgraced country. But it is not reserved in the chapter of human afflictions, that such a renegade band of traitorous abolitionists, should ever bring this great Republic to *bleed* in the cause of *Pope* Gregory the 16th and Daniel O'Connell!

Three cheers for Pope Gregory XVI. in the city of BOSTON, on the 18th of November, 1843!!! Will posterity believe this? Who will believe that the descendants of John Hancock could thus disgrace themselves? What American, who reveres the names of *Washington,* of *Jefferson,* of *Madison,* can behold this moral treason to our glorious *Constitution,* without feeling his blood boil in his veins?

What American, who has one spark of virtue glowing in his bosom, but must turn with scorn and loathing from the foul embrace of British monarchy and Papal superstition, combined with domestic traitors, to plunge this Union into bloodshed, and disrupt a federal republic, now the envy and glory of the world? And under what flimsy pretext! Abolition! IRELAND! O'CONNELL! and the POPE! *Leaders* in the cause of American abolition!! An enslaved nation! A Papal monarchist! and a *Church and State white slaveholder!* Leaders in the cause of American abolition! We want language to express our contempt for the frivolity of the deception! we want words to give breath to the abhorrence that the base proposition kindles in our bosom!—we want strength, to give voice to the indignation with which we could overwhelm these vile conspirators to the earth! who thus insult us in the temple of our glory!

From the first, this is the diabolical movement we expected the 'REPEAL' question to take. We were aware of *O'Connell's hypocrisy,* in relation to *Irish independence.* We were aware of the burning ambition of the Papal See, to make this country the theatre of his power and conquests; and that the *feint* of 'Repeal' was only to cover the real demonstration of both upon the consciences and ballot-boxes of the American people. Boston has set the Pope's ball in motion, in the hope that it will roll towards the South, and explode in the slave States, amidst all the havoc of bloodshed, and the horrors of conflagration. But she has miscalculated the virtue and patriotism of the *Middle States,* in her drunken fit of PAPAL ABOLITION.

When her madness touches the borders of *old Pennsylvania,* we stop that ball with as much ease as a giant would arrest the play-thing of a boy. *Pennsylvania plants her foot upon it,* and it rolls no farther. The old *Key Stone* of the *Federal Arch* will preserve the *Union,* in spite of the shocks of fanaticism, the emissaries of the Pope, or the pernicious machinations of O'Connell. Come from the North, or come from the South, whenever SEDITION raises her Gorgon head, PENNSYLVANIA will trample it beneath her feet, and overwhelm the conspirators with confusion.

We have no *blood-thirsty abolitionists here.* We have them, but they are *patriots.* We have no *Pope-ridden* abolitionists here. We have them, but they are *Americans.* We have no *drunken fanatics* here, who lose sight of God's laws, human sufferings, and human sympathies, in the fever of their own vanity, or the ferocity of a wicked ambition, which they disguise under the pretext of benevolence, intent on more diabolical suffering to humanity, than all the crowned tyrants of Europe ever plotted, practised, or promulgated; and who now thirst to plunge this fair land into horrors a thousand times more aggravated, than the horrors, direful as they are, of the slave trade. *Boston abolitionists,* under the potent magic of PAPAL *incantation,* are *fiends* in human shape, who would let loose the furies of *civil war* throughout the land, and deluge our fields in blood, at the *mandate of the Pope,* and the insolent dictation of that land pirate of nations, O'Connell. Trace it wherever you may, through the long lapse of sixteen hundred years, and you track the footsteps of *Papal Rome* by blood-prints, human victims, civil wars, tortures, burnings, fire, desolation—in private life, poisonings and the knife of the assassin. In public life—conspiracies, civil brawl, and fierce contentions. The very breath of *Church and State power* emits the pollution of discord, vengeance and bloodshed.

We have no *such* abolitionists here. The atmosphere of old Pennsylvania is perfumed with the gentlest gales of love and benevolence, peace and charity. Thank God! we have no Pope's gang of Irish Repeal abolitionists *here,* to work out the *pious* intentions of his holiness. Old Pensylvania is invulnerable in her *patriotism.*

We have now reached a crisis in this *foreign interference in our domestic institutions and civil rights* that must be met with a manly front, and settled forever, as an infamous offence against which every American raises his voice, and uplifts his arm. The time has gone by when the press, the true *American press,* can longer remain silent. Why it has been *silent,* under the insulting intemperance of O'Connell, *in our dearest rights,* it is difficult to conjecture. Will it remain *longer* silent, when the *incendiary* is at our doors, and the sword uplifted to slay? When an *organized* conspiracy of Papal abolitionists under the title of '*Repeal Associations*' is scattered through the land, receiving their 'ORDERS' from his holiness Pope Gregory the Sixteenth, to 'work out *his pious* intentions?'

From the Washington Globe.

Congress.

The House has been from Saturday last swamped in Mr. Adams's questions about petitions. This *venerable sage* has busied himself, ever since his degradation by the people of the United States, as a factionist in Congress—doing every thing in his power to degrade the people's government in turn, by distracting its councils. He has pursued this object by continually interrupting the regular and constitutional business of Congress, by pouring in petitions and memorials on subjects in regard to which Congress is forbidden to act by the Constitution. Many of these petitions are doubtless forgeries: several presented by him have been detected as such, and exposed to the contempt of the House. Last year, he introduced one to dissolve the Union, and came near expulsion from the House, as punishment for the infamous act. Yesterday, he brought in, among others, a petition—in the face of the prohibitions of the Constitution, which denies to Congress the right to meddle with religion—praying for a law providing '*for the confession of national sins*'—'to pass an act acknowledging the dominion of our Lord and Saviour Jesus Christ'—'to pass an act making an acknowledgment of the law of God,' and praying 'to secure every individual in the United States the self-evident truths of the Declaration of Independence—to wit, the right to life, liberty and happiness'!! To-day Mr. Adams introduced a memorial to alter the fundamental compromise in the Constitution, which apportions the taxes according to population, as estimated in that instrument, which includes three-fifths of the slave population.

In this way, from week to week, and for years back, Mr. Adams has confounded the business of Congress by pressing on its consideration subjects which it is forbidden to entertain at all. He forces these interdicted matters on the House, under the pretext of the right of petition—which, if asserted in the latitude he demands, could be employed to frustrate entirely—as it has already to a great extent—all constitutional and salutary legislation. What have a knot of malcontents (hostile to the government and Union) to do, but to provide themselves with masses of petitions, signed by one or more persons, or counterfeit petitions, (as some presented by Mr. Adams were notoriously,) and take their stand on the floor, as Mr. Adams does, and compel Congress from day to day to give its ear to the farrago of nonsense or treason contained in them, and to the nonsensical and treasonable speeches based on them? Does not everybody perceive that, if Congress surrenders its deliberations to be disposed of by madmen, or wicked men, devoting their whole energies to defeat it in the discharge of its appropriate functions, it must necessarily take the character of those who thus usurp the power of directing its proceedings? Is Congress bound to receive, and make matter for its discussions, questions (no matter how presented) with which the majority think they have nothing to do, and with which they are, in fact, sworn not to interfere? Mr. Weller and Mr. French both urged, with great strength of argument, this view against the proposition of Mr. Wise, supported by Mr Beardsley, to receive all Mr. Adams's insidious and treacherous propositions, looking to the violation of the Constitution; and, in the progress of this consummation, to make the Congress of the Union a mere scene of fury and distraction, in wrangling and quarrelling over matters which the body is interdicted from touching at all, as having been settled by a higher power—that from which Congress holds all the faculties it is entitled to exert.

But we would call the attention of our readers to the remarks of the two democratic members to whom we have already referred. We hope they will have their weight with the House, and disappoint the wretched old malcontent, who, instead of being grateful to the American people for the unmerited wealth and honor which he attained, at the expense alike of their welfare and the principles of the government, would revenge his fall as Lucifer did his from heaven. He would make a hell upon earth; for such would be the result of a dissolution of the Union.

Southern Slavery.

What would our northern friends say, were we to form associations at the South, issue and circulate at the North, publications, with the view of exciting dissatisfaction, and causing the laboring classes to rise en masse on their employers, and demand, at the point of the bayonet, an equal interest with proprietors in all their manufacturing and mercantile establishments? What would they say were we to flood Congress with petitions for the passage of a law placing all laborers on an equal footing with their employers in the establishments in which they labor? We have known, at the North, a white female, *called* free, buffeted worse than the veriest slave at the South, and we have *heard* of instances in which the most dishonorable propositions were made, to all of which the female had to submit or be turned out of doors, not only *without a recommendation,* but *with a bad name,* and thus be left without the possibility of procuring employment, or obtaining the absolute necessaries of life, without resorting to a house of infamy. The early history of many of the inmates of those sinks of sin and dens of iniquity, were it known, would reveal instances of treachery and cruelty unsurpassed, perhaps unequalled by any thing recorded in the annals of African slavery. When our northern brethren have freed their own lands from these evils, it will be fully time enough to think of interfering with the domestic institutions of the South. 'First cast the beam out of thine own eye,' is a text from which they might preach with profit to their own consciences.—*Christian (Baptist) Index.*

CONGRESS.

Continuation of the Debate in the House, on the Right of Petition.

Mr. Beardsley asked leave to make a few remarks; which being granted, Mr. B. observed that he was of opinion that what the gentleman from Virginia denominated the war, has not been conducted in a manner best calculated to protect southern rights; though he arrived at that conclusion in a different way. He believed that with regard to petitions touching this delicate question of slavery, the true constitutional course would be to receive them, and either lay them on the table, or reject them, if the minds of members were already made up adverse to their prayers. But, if the House was not prepared to pronounce such a judgment on them, or if the House should think it most politic, for the sake of preserving the peace of the country, to refer them, (as was the practice of the House for many years, and a practice for which he had often given his vote,) he would send them to a Select Committee, consisting of those members most favorable to the objects embraced in them.

Though his mind was irresistibly brought to the conclusion that Congress could in no degree interfere with the question of slavery, he was convinced that the true policy for southern gentlemen—the best mode to quell this exciting tempest, and to restore peace and harmony to the country—would be to refer these petitions to those most in favor of them, and thus throw upon them the responsibility of making a report recommending such action as they thought should be had in regard to them. They could propose nothing but a violation of the Constitution, or a dissolution of the Union, that could accomplish the objects such petitions had in view; and should they make a report recommending an infringement of the Constitution, they would at once be met by an overwhelming majority of the House opposed to them. Was there a man there from the North, abolitionist or not, that would listen to a proposition for a dissolution of the Union? He was sure there was not; and he was equally sure that there would be found very few willing to trench on the rights of the South, or interfere with the institutions guarantied to them by the Constitution. In saying this, he spoke, too, the sentiments of a majority of the people of the North; for he did not believe there was one in fifty of them not as ready to protect the South in its constitutional rights as they were to defend their own. He would add further, that, in his opinion, the reference to a Committee of such resolutions as had been presented by the gentleman from Massachusetts, did not imply that the House was in favor of them. He thought he might say with confidence, that there was not a single member from New-York who desired the accomplishment of such objects as were contained in those resolutions; and if he might be permitted to speak of political divisions, he would say that, of the democracy of New-York, there was not a single individual of them disposed to question the rights of the South, or to interfere with that particular species of property which is the subject of these abolition petitions. The true mode of proceeding with these petitions, would be to receive and refer them to those members most favorably disposed towards them, and thus throw on them the responsibility of embodying their views on this subject in a report. If, said he, we vote against receiving them, we get entangled in the question of the right of petition—a right which he never could vote to abridge. Such being his convictions, he never could vote against receiving these petitions; for he was persuaded that such votes were in violation of the Constitution.

Mr. Wise suggested to the gentleman, before he sat down, to move for a Select Committee, to which to refer not only the resolutions just offered by the gentleman from Massachusetts, but all the petitions he might offer of a similar nature. He (Mr. W.) could not make such a motion himself, nor vote for it, for, as he said before, he would no longer continue the warfare in this House; but he would be obliged to the gentleman if he would do it.

Mr. Weller desired leave to offer his views on the subject; which being granted, Mr. W. said he wished to express his dissent from the doctrines advanced by the gentleman from New-York, (Mr. Beardsley.) The gentleman seemed to labor under the impression that the best way of putting down the abolitionists would be to encourage them, and receive their petitions. Gentlemen might remember that there was a time when such petitions were received and referred; and that there was a voluminous report made on the subject. What was the consequence? Why, at the very next session there were 50,000 abolition petitions received more than were ever received before. Notwithstanding this experience of the House, the gentleman from New-York had now discovered that, if they would receive these abolition petitions, and make a report on them—that if they would encourage them, it would put them down. This was a strange idea to him. Why was it that petitions were received and referred to the appropriate Committees? It was, in order that the Committees might report the facts to the House, in order that the House might act understandingly on them.

But if the House had resolved to refuse the prayer of the petitioners, why was it necessary to receive and refer them? The gentleman from New-York had insisted broadly, that refusing to receive these petitions would be violating the Constitution. He had as much regard for the Constitution as the gentleman, and he should hesitate before he allowed him to decide constitutional questions for him, after the expression of such an opinion by him. For his part, he should vote against receiving the petitions of these men, knowing that their object was to violate the Constitution. Encourage these men; receive their petitions, and refer them to a Committee, and the time will arrive when they will become more bold, and petition for a dissolution of the Union.

Mr. Beardsley explained, that he only expressed his own views of the constitutional obligation to receive petitions, without pretending to speak for others.

Mr. Weller said that what he objected to, was the gentleman's undertaking to speak for the northern people, when the understanding generally was, that the West and the North meant the same. He was not willing to admit that the people of the West viewed this question in the same light as the gentleman from New-York. He met this question before his constituents, and he pledged himself to them, that he would oppose, with all his energies, every attempt to destroy that Constitution which secures to them the blessings under which they live—that those who would apply the torch to this grand and beautiful temple of American liberty, should always find him ready to resist them. As the people of the West would never suffer the South to interfere for a moment with their constitutional rights, so would they be equally as ready not only to refrain from interfering with the rights of the South themselves, as to protect them from the attacks of others, come from what quarter they may. We stand (said he) by the Constitution given to us by our fathers, which secures to all the members of the American family their just rights; and in defending from insult and violation the rights of one, we defend the rights of all.

Believing that the rejection of these abolition petitions was the best way to arrest the designs of the abolitionists, he would continue to vote against their reception.

Mr. Belser, under the belief that the House was not in a condition to decide upon so grave a question, moved that it do now adjourn; but, at the request of Mr. French, withdrew his motion, on condition that that gentleman, after making a few remarks would renew it.

Mr. French asked leave to make a few remarks on the question. Leave being granted, Mr. F. thanked the House for its kindness, and said he would detain them but a few minutes, while he submitted a few reflections which it appeared to him ought to be taken into consideration by every gentleman, before voting on questions such as this. He had taken the oath to support the Constitution of the United States; and his purpose in rising was to show that, if he voted for the reception of abolition petitions, he voted to violate it.

The Constitution reads, that Representatives and direct taxes shall be apportioned among the several States which may be included in this Union, according to their respective numbers; which shall be determined by adding to the whole number of free persons, including those bound to serve for a term of years, and excluding Indians not taxed, three-fifths of all other persons. That class embraced slaves; and, in determining the numbers which in slave States shall be represented, three-fifths of the slaves must be added to the free population. Now, if the abolition petitioners could have their way, this solemn guaranty to the slave States would be stricken out, and that portion of their representation on this floor taken away from them. Now, his friend from Tennessee (Mr. Ashe) represented a State containing a great number of slaves. Suppose three-fifths of the slave population of that State were equal to the whole number of white inhabitants: then, by taking away the representation to which she is entitled from her slaves, the State would be deprived of one half of her representatives.

That was one reason why he supposed the reception of abolition petitions was a violation of the Constitution. One other view of the subject he had to offer, which was the principal reason he had for rising. He took the proposition admitted by all abolitionists, as well as others, that Congress had no right to interfere with slavery as it exists in the States. That question was settled, and was permanently and fundamentally the law of the land. But he went further, and maintained that Congress had no power to abolish slavery in the District of Columbia; and to this question he begged leave to call the sober judgments of the members of the House. Could Congress, in this District, pass a law for the establishment of religion, or prohibiting the free exercise thereof? Unquestionably not. Could Congress establish, in this District, an order of nobility, or take away the trial by jury, or abridge the freedom of speech, or establish a religious test as a qualification for office? Congress could do none of these things; and he asked why? Congress could not enact such laws, because they were forbidden by the limitations, in the Constitution. But gentlemen said that the clause delegating power over this District was very broad. He would read it, to show to what extent it went: 'Congress shall have power to exercise exclusive legislation in all cases whatsoever over such District (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of government of the United States.'

Now, gentlemen said, that, as respected the District of Columbia, they had the same rights to legislate as the States had to legislate for the States. He admitted that Congress could legislate for the people of the District, except in cases where they were restricted by the Constitution: and in determining the powers given by the Constitution, they must interpret it on the principle that the Constitution was a unit. Congress was created by the Constitution, and there was but one Constitution and but one Congress; and when that Congress was willing to act, it must always act subject to the restrictions, checks, and drawbacks of the Constitution. Why, if these principles of construction did not apply to this District, and to the power of Congress over this District—he repeated, if these limitations did not thus apply, what was it that Congress could not do? She could abridge the freedom of speech and of the press; she could create a titled nobility if she pleased; she could take away trial by jury; she could demand excessive bails; she could inflict cruel and unusual punishments; in short, he asked, what could not Congress be able to do?

He thought, then, that inasmuch as Congress could not abolish slavery in the District of Columbia, because it would be equivalent to an excercise of power abolishing slavery in the States, to receive petitions for the abolition of slavery was to receive petitions asking for a violation of the Constitution of the United States. This he was not willing to do. After a few other observations, he renewed the motion to adjourn.

Mr. R. D. Davis desired the gentleman from Kentucky to withdraw that motion; but the request was not complied with; and

The House adjourned. *Globe.*

Mr. Beardsley's position in regard to Mr. Adams's abolition petitions was not properly presented in the Globe of Thursday evening. Mr. Beardsley contended only for the reception and reference of such petitions as he deemed constitutional. He does not consider petitions to abolish slavery in the States to be of that class. He holds that petitions to abolish slavery in the District are constitutional, and ought, therefore, to be received. With his views upon that point, his conduct is perfectly consistent. Mr. Beardsley, although holding that Congress have the power, is, nevertheless, opposed to the exercise of it, to interfere with slavery as it exists in the District of Columbia.—*Washington Globe.*

From the Philadelphia Ledger.

Misrepresentation Corrected.

MESSRS. EDITORS:

The following communication was sent to the 'Forum,' with the design of correcting some misstatements which had appeared in that paper, with regard to the anti-slavery meeting, held in Callowhill-street. The editor, however, declined publishing it. I feel compelled, therefore, as one of the subscribers to the article, and deeming its publication due to the truth to insert it in your columns. Perhaps it is also due to the truth to state that the principal persons who took offence at the meeting referred to, were partisans of Henry Clay, whose slaveholding principles and practices were unsparingly animadverted upon.

PHILADELPHIA, Dec. 13, 1843.

To the Editors of the Forum:

The statement in your paper of the 12th, respecting an anti-slavery meeting in Callowhill-street, is, in our opinion, materially incorrect. No person, whatever, said a word disrespectful of General Washington; nor was his name—except in terms of eulogy—alluded to. And as to speaking disrespectfully of the present 'great men of our country,' they were not, with one exception, spoken of so disrespectfully as is common in political meetings of the two parties; and in that one instance, the remarks that gave offence were made in a tone of pleasantry, and the speaker has since stated that they were so intended. There was no disturbance in or during the meeting, that was quelled by the sheriff. Nor was any speaker compelled to desist.

It is not correct that any speaker thanked God that England was 'too powerful for the United States,' as is unqualifiedly stated in your article. The remark made was in substance as follows: That the slaveholders had controlled the action of our government, had carried on the Florida war at an expense of near fifty millions in support of slavery, that they had induced our government to interfere to prevent emancipation abroad, having made it one of the objects of the Panama Mission to prevent independence and emancipation in Cuba, and had succeeded in preventing it, and he presumed that the goverament (under the slaveholding influence) would have interfered to prevent emancipation in the British West Indies, had there been a prospect of success; but he 'thanked God that the British government was too powerful to be *overawed* by this country.' We believe you will admit that the charge respecting the interference of our government to prevent emancipation in Cuba was correct.

We regret to see that, though a professed friend of 'law and order,' you use expressions that might be construed into an encouragement of mobs and riots, to be raised for the purpose of suppressing freedom of speech.

J. M. McKIM,
TH. S. CAVENDER,
ALEX. S. TRUMAN,
CHARLES WISE,
THOMAS EARLE.

Noble Response to O'Connell's Anti-Slavery Letter in behalf of the Loyal Repeal Association of Ireland.

We copy, with great satisfaction, the following extract from an able and eloquent Letter, which appears in the Cincinnati Philanthropist of the 17th ultimo, in reply to Daniel O'Connell's famous Letter on American slavery, drawn up by a Committee of the friends of Liberty, of Ireland and Repeal, in Cincinnati. After exhibiting the pro-slavery acts of the American Government, the Committee say—

We have, therefore, '*come out from among*' the patrons, the advocates, and the apologists of slavery. We have resolved to VOTE FOR NO MAN, AND TO ACT WITH NO PARTY, not fully committed and pledged against this enormous evil and wrong. We avow an eternal hostility against despotism and oppression in every form, whether manifested in crushing the black man, or in depressing and impoverishing the white man.

From the inmost recesses of our hearts we thank you and the Irish people for your sympathy with us in our great struggle. You have our sympathy in yours. You demand the repeal of a statute which makes Ireland the political vassal of England. We demand the abrogation of laws which make *millions* the *chattel property of thousands.* You demand the repeal of the Union statute, because it was *carried by fraud,* and has been *perpetuated by force.* We demand the abrogation of our national, man-chattelizing legislation, because it is *repugnant alike to the Constitution of your country, and to the code of Heaven.* You seek to accomplish your great object by peaceful and legitimate means. We, like you, appeal to the PEOPLE, and put our trust in HIM, who holds the hearts of all men in his hands. Your triumph, we believe, is secure, and nigh at hand; ours may be deferred to a somewhat more distant date, *but it will come!*

We are aware that the energetic and uncompromising hostility of the Liberator to every form of oppression, has drawn upon him the bitter hate, and subjected him to the calumnious attacks of the partizans of slavery in this country. At a public meeting held in New-Orleans, some three years since, he was denounced as 'a political renegade, entitled to the execration of all sober, upright and enlightened American citizens, and to be regarded with no feeling but abhorrence'! About the same time he was stigmatized by a writer in the State of Missouri, as 'that detestable agitator, Daniel O'Connell,' and as 'that unprincipled Irish incendiary.' More recently, the Irish Repeal Association of Baltimore denounced the speech delivered by the Liberator on the 10th of May last, as 'a base calumny against the humanity and the *purest sense of human obligation that are the characteristics of the Southern people!*' Even now, unless it has been removed since the summer of 1840, there hangs on the walls of a slave dealer's office, in the District of Columbia, a filthy caricature representing abolitionists and blacks mingled together, among whom a conspicuous position is assigned to Daniel O'Connell, as a fit subject for the obscene witticisms of scoundrel traffickers in human flesh.

These things, however, were to be expected from the bigoted devotees of slavery in the slave States; but it required the evidence of our senses to convince us that the apologists for 'the peculiar institution,' who have assumed the leadership of the Irish Repeal Association in this city, would venture upon any open denunciation of the illustrious champion of Irish Liberty, or dare to draw an invidious distinction between the Irish people and their Liberator. But the resolution held in July last, brought forward by Mr. Disney, which asserted that the declarations of Mr. O'Connell were 'slanderous of the American people,' and that it was the duty of the meeting 'to repel the calumny, and hurl back the charge, with scorn;'—the letter prepared and addressed by Mr. Disney and others, in behalf of the Cincinnati Society, to the National Association; and the recent conduct of the Association here, in refusing to the scathing and overwhelming reply of your Committee the common courtesy of reception, on the pretence that the Constitution of the Society prohibited all reference to questions of a sectarian or political character,—a pretence demonstrated to be frivolous by previous action on the subject of abolition, and by the passage of a resolution offered by Mr. Disney, on the same evening, 'to repel the coarse and unjust language of the great Irish Leader';—these things have satisfied us, that these men, relying upon the cruel and wicked prejudice against persons of color, which, though constantly abating, still too generally characterizes the American people, are ready to proceed as far in their defamation of the Liberator, as they have heretofore gone in their scurrilous abuse of the friends of freedom at home. But can these men imagine that true-hearted Irishmen will long endure their shameful conduct towards a man enthroned in every honest Irish heart, as the truest and the noblest friend of his country? Can they imagine that the sons of Ireland, who have sought in this western world a refuge from oppression for themselves, will long consent to be used as the instruments for oppressing others? If they do, we think they deceive themselves. Not many weeks ago, at a National Convention of the friends of Liberty, assembled in Buffalo, in the State of New-York, an Irish laborer, distinguished by his warm heart and clear understanding, declared that the first vote he ever gave in his life was for Catholic Emancipation in Ireland, and the next was for Liberty in America; and he never meant to give a different vote, so long as God should spare his life. There are other Irishmen like him, and the number, we trust, will rapidly increase.

What do these men mean by asserting that 'the people of Ohio have never had any connexion with slavery in any form?' They *know* that the votes of the people of Ohio sustain slavery at the seat of the National government, and in the territory of Florida. They *know* that if the unconstitutional laws of the general government, which sanction slaveholding, were repealed, and its influence and patronage arrayed on the side of liberty, slavery could hardly exist a year. They know, too, that if the people of Ohio would elect to Congress the right kind of men, this object could almost certainly be accomplished.

These men say that compensation to the slave-owners is impracticable, because the patriotism of the pocket prevails in America over other considerations; and without compensation, abolition would be unjust. Ought the oppressors of Ireland to be compensated for the loss of the gains of oppression in the event of Repeal? Ought men who have exacted work without wages from their fellow-men, during half their lives, to be compensated for imagined injuries arising from being compelled to abstain from practising similar injustice, during the other half?

These men say that fifteen millions of whites owe it to freedom and the world to maintain and perpetuate *Republican institutions,* by which term they, somewhat facetiously, designate *American slavery.* Now of these fifteen millions, at least thirteen millions are positively injured by the existence of the system. Of the rest of the whites, the greater number, probably, think themselves interested in sustaining it, though, even among slaveholders, there are not a few who detest the system and desire its overthrow. The happiness of two and a half millions of enslaved, and half a million of free colored people, is beneath the consideration of these champions of '*Republican institutions*' and revilers of O'Connell.

These men charge the anti-slavery men with being unfriendly to the cause of Repeal, and bitter enemies of Roman Catholics.

Both charges are false. Among the anti-slavery men are very many ardent friends of Repeal. Some of them, too, are members of the Catholic Church. Differences of religious creed, or of national origin, are not suffered to divide our ranks. We prefer to contend with each other—Protestant with Catholic, native-born with foreign born—in honest zeal for the liberty of all, and the rights of all.

They charge us, also, with enmity to our country and to our national Constitution. We may justly retort the charge. They—they are the enemies of the country, who stain its honor, degrade its character, and waste its resources in fostering slavery, our greatest curse. They—they—shame upon them!—are the enemies of our national Constitution, who have, by violence and false construction, blotted out all its guaranties of personal freedom and individual right, and have held it up to the world, as a compact for the perpetuation of crime and the extension of despotism.

But it is useless to expose the inconsistent sophisms or foolish calumnies of these men. It has already been done in a manner they will never forget by the Liberator himself.

Again, in behalf of the oppressed in this land; in behalf of all who are struggling to restore to them their rights; in behalf of the friends of freedom everywhere, we thank you for your sympathy.

We do not doubt your final success. The wisdom, the forbearance, the prudence, the moral heroism displayed by your great leader and the Repealers generally, in the late trying crisis, command our highest admiration. It was a glorious triumph of moral power over brute force. It was unparalleled in history. It will be remembered forever.

Our hearts throb with anxiety as we await the issue of the pending trials, though we cannot doubt what the result will be. Would that they might be abandoned! Would that England might cover herself with glory by a sublime act of justice to Ireland!

We rejoice to learn that the friends of freedom in England are disposed to make common cause with the Repealers. It is an auspicious omen. May it be fulfilled! And may God send the people of Ireland and their noble champion a safe deliverance!

We remain, with the highest regard,

Your friends and the friends of liberty,

S. P. CHASE,
JOHN B. KRAUTH,
JOHN TOBIN,
P. McCABE,
G. BAILEY, JR.

Committee of the friends of Liberty, of Ireland and Repeal, in Cincinnati.

Amongst a number of interesting and remarkable anecdotes related at a Bible Society's meeting at Leeds, England, lately, was one of a blind female in France having committed to memory the whole of St. Luke's gospel, by reading the letter-press with her lips.

From the Anti-Slavery Standard.

First Annual Meeting of the Western New-York Anti-Slavery Society.

Pursuant to notice, the Western New-York Anti-Slavery Society convened at the Bethel Church, in Rochester, on the 13th of December, at 10 o'clk. A. M.

Samuel D. Porter, of Rochester, President of the Society, took the chair, and called the meeting to order.

The meeting was opened with prayer by the President.

C. B. Coleman, of Rochester, and E. W. Capron, of Walworth, were chosen Secretaries.

On motion of Lewis Burtiss, the following persons were appointed a committee to bring forward names for officers for the ensuing year, viz: Benjamin Fish, Dr. H. Halsted, Lewis Burtiss, Abby Kelley, E. W. Capron, Asa Anthony, and Amy Post.

The meeting then adjourned, to meet at 2 o'clk., P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Session opened by an anti-slavery hymn.

The following resolutions were then introduced by Abby Kelley, and were accepted:

1. Resolved, That this Convention occupy the liberal and catholic platform originally laid down, and still occupied by the American Society, to which this Society is auxiliary; a platform broad enough to hold all persons who truly hate slavery, and will work for its overthrow.

Lindley Murray Moore, of Rochester, inquired whether the *National Anti-Slavery Standard* was the organ of the American Society; if so, he could not vote for the resolution.

Abby Kelley replied, that it was nominally the organ of the Society, but occupied about the same position in regard to it, that John Tyler does to the whig party. The resolution was very ably discussed by Abby Kelley, and was passed by an almost unanimous vote.

2. Resolved, That we repudiate, with indignation, every sectarian, political or other test, that may be attempted to be forced upon us as abolitionists; but, though we may be of every form of religious and political opinions, Christian and Infidel, war men and peace men, voters and non-resistants, we unite for mutual co-operation to effect the one object of converting the entire public to abolitionism, each member individually being at liberty to act against slavery in such manner as his own conscience shall dictate, no other member being responsible therefor.

This resolution was supported by Abby Kelley and Wm. C. Bloss, and passed.

3. Resolved, That we regard with sorrow, and hereby give our unqualified condemnation, to those periodicals, agents, and private individuals, claiming to be abolitionists, who attack the American Anti-Slavery Society and its agents, maligning their characters, and pouring contempt on their policy, which policy is the revolutionizing of public sentiment by moral power.

A very spirited debate sprung up on this resolution, between the friends of the 'Liberty party' and the American Society—the 'Liberty party' men contending that it did not sufficiently condemn the organ and agents of the American Society, while it condemned the same in the 'Liberty party,' who were engaged in what they called this 'family quarrel.' The principal speakers were Abby Kelley and Henry Bush, on the affirmative, and Lindley Murray Moore and S. D. Parker, on the negative. After a lengthy discussion, the resolution was laid over to be taken up at 10 o'clock, on Wednesday morning; and the meeting adjourned to 7 o'clock, P. M. to hear an address from Abby Kelley.

EVENING SESSION.

At 7 o'clock, the house was filled to overflowing. Meeting opened by singing an anti-slavery hymn; after which, a most eloquent and soul-stirring address was delivered by Abby Kelley. During the address, the house, which was densely crowded, was kept perfectly quiet, although the speaker rebuked the *northern* slaveholders with the greatest plainness and faithfulness. At a late hour the address closed, and the meeting adjourned to meet at 9 1-2 o'clock, on Wednesday morning.

WEDNESDAY MORNING.

Met pursuant to adjournment. By request of the President, Lewis Burtiss took the chair.

The annual report of the Executive Committee was read by Lewis Burtiss, and adopted.

The Committee appointed to nominate officers, then reported the following names:

President—Samuel D. Porter, Rochester.

Vice-Presidents—Sampson Robbins, Lockport; Edwin A. Marsh, Buffalo; Sampson Cummings, Albion, Orleans county; Cyrus Thompson, Le Roy, Genesee county; Dr. A. Clark, Lima, Livingston county; Sarah R. Hallowell, Rochester; Joseph C. Hathaway, Farmington, Ontario county; Griffith M. Cooper, Williamson, Wayne county; Mary A. McClintock, Waterloo, Seneca county; Henry Bradley, Penn Yan, Yates county; Henry Johnson, Ithica, Tomkins county; Elijah Bacon, Reading, Steuben county.

Corresponding Secretary—Sarah D. Fish, Rochester.

Recording Secretary—Sarah A. Burtiss, Rochester.

Treasurer—Isaac Post, Rochester.

Counsellors—Benjamin Fish, Abigail Bush, Amy Post, Lewis Burtiss, Wm. R. Hallowell, H. B. Sherman, Lindley Murray Moore, Ann Pound, Dr. H. Halsted, Henry Bush, Jeffries Hallowell, R. G. Murray, J. Hayes, Wm. C. Bloss, C. B. Coleman, Rev. N. C. W. Cannon, George Barstow, Rochester; D. C. Higgins, Pultneyville, Wayne county; Rebecca M. Cooper, Williamson, Wayne county; Pliny Sexton, Palmyra, Wayne county; R. D. H. Yeekley, Rushville, Ontario county; Phebe Hathaway, Farmington, Wayne county.

The report was accepted, and the persons therein mentioned duly elected officers of the Society for the ensuing year.

Resolution No. 3 was then taken up for discussion. Samuel D. Porter moved to amend it, so as to read as follows:

Resolved, That we unqualifiedly condemn those papers, agents, and private individuals, who, claiming to be abolitionists, misrepresent and malign other individuals, agents, and presses, actually engaged in the anti-slavery cause; and that we equally include in this censure the guilty persons, whether connected with the American Society or the 'Liberty party,' as these criminations and recriminations perpetuate those dissensions in the great anti-slavery family, which this Convention deprecates; and which family dissension in the opinion of this Convenrion, is the great obstacle to the speedy and complete triumph of the principles of immediate and universal emancipation.

The amendment was advocated by Wm. C. Bloss, Mr. Stone, Samuel D. Porter, Lindley Murray Moore, and Lewis Burtiss; and opposed by Abby Kelley and Henry Bush. The discussion was continued through most of the morning session, with great spirit and ability. On the question being taken by a rising vote, the amendment was lost.

The resolution was then passed as originally presented. The meeting then adjourned, to meet at 2 1-2 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Lewis Burtiss in the Chair.

The following resolution was then taken up for discussion:

4. Resolved, That slavery not being a 'creature of law,' but a creature of public sentiment, can be overthrown only by public sentiment; and when the public sentiment of the North shall have been revolutionized, slavery will fall, whether the statute remains or not.

This resolution again brought the friends of *old* and *new* organization into contact, and a very animated discussion was carried on between S. D. Porter, Lyndley Murray Moore, and W. C. Bloss, on the part of the opposition; and Abby Kelley, Henry Bush, and J. C. Hathaway, in its favor. The meeting finally adjourned, without the resolution being acted upon, to meet at 7 o'clock.

EVENING SESSION.

Met pursuant to adjournment. Lewis Burtiss in the Chair.

Joseph C. Hathaway introduced the following resolution:

Whereas, the progress of the anti-slavery cause (all other things being equal) will be in proportion to the liberality of its friends in furnishing the means for spreading the truth by the living speaker and the press; therefore,

Resolved, That we now proceed to take up donations and pledges, and all are earnestly requested to give according to their several ability.

The resolution was advocated by J. C. Hathaway, Abby Kelley, and Wm. C. Bloss, and was acted upon, by proceeding to take up donations and pledges.

Wm. C. Bloss then made a most eloquent and powerful appeal in behalf of the Liberator, and read a letter from its editor (whom he styled God's great prophet of this nation) to Daniel O'Connell. Several subscriptions for the Liberator were obtained.

After the subscriptions were taken up, Abby Kelley introduced the following resolution:

Resolved, That the church organizations and clergy of the *North* are responsible for the sighs, shrieks, tears, and groans, heathen darkness, pollutions, and blood of the South, which are constantly arising to heaven as 'swift witnesses against them.'

The resolution was advocated at length by the mover, with a power of eloquence, an earnestness of zeal, a plainness of dealing with the time-serving clergy and politicians of our land, rarely equalled by man or woman. She uncaped the 'dens of thieves,' and opened wide the doors of the 'cages of unclean birds,' and exposed them to the view of the immense assembly, in all their deformity and corruption, so that 'he that ran might read,' over the church doors, pulpits, and State Houses of the land, ICHABOD—glory departed. A few serpents, such as are always ready to defend the 'powers that be' in Church and State, attempted once or twice to raise a hiss, and a few rowdies to raise a stamp; but the arm of slavery was so paralyzed by her rebukes, that the effort was a total failure.

After the address, the resolution was adopted by one tremendous AYE.

The following resolutions were then passed, without debate:

Resolved, That we earnestly invite the friends of the anti-slavery cause in Western New-York, to send in aid to the FAIR, to be held in this city on the 22d of February. Every kind of merchandise—from the farm, the mechanic shop, and the sewing circle, (which circle we call upon our friends in every town to form,) will be most gladly received, and sacredly appropriated to sustain the agencies of this Society.

Resolved, That the American Board of Com. for Foreign Missions showed themselves in their true character, in their recent Convention in this place, by letting out their bowels of compassion (?) in relation to the heathen abroad, and the Indian tribes of our own country, and not 'remembering those in bonds as bound with them,' which compose *one-sixth* of our entire population.

The counsellors and officers of the Society were requested to meet at the room of the anti-slavery sewing circle, at 9 o'clock, on Thursday morning; and the Convention adjourned, *sine die*.

At a very spirited meeting of the counsellors and officers of the Society, on Thursday morning, arrangements were made to employ agents the ensuing year; and a Committee was appointed to circulate petitions and anti-slavery publications throughout western New-York. A number of persons volunteered their services to go out to labor in the great cause, 'without money and without price.'

SAMUEL D. PORTER, *President*.

C. B. COLEMAN, E. W. CAPRON, } *Secretaries*.

The Vansandt Case.

It is doubtless freshly remembered by our readers, that at the last July term of the United States Circuit Court in Cincinnati, judgment to the amount of *seventeen hundred dollars* were rendered against John Vansandt, a citizen of Ohio, in favor of Wharton Jones, a slaveholder of Kentucky. The facts were these: A mother, who was legally free though held as a slave, with her daughter and her daughter's husband and their children, and one or two others, had escaped from slavery in Kentucky. They had accomplished their own escape, and were anxious to get beyond the reach of pursuit. Mr. V. a farmer, who frequently attends the markets in Cincinnati, was requested to give them a conveyance in his wagon to Lebanon or Springborough, some thirty or thirty-five miles. He assented—received the fugitives into his wagon, and started on his way. Two ruffians, without legal process, and without any request from the slaveholder, followed him, forcibly stopped him on the highway, seized all the colored persons except one, and carried them off into Kentucky. Upon the testimony of these persons, chiefly, who had been thus guilty of a penitentiary offence under the laws of Ohio, the verdicts in question were rendered against Vansandt. One of these verdicts was made up in part of a reward of four hundred and fifty dollars paid these ruffians by the slaveholder for their daring violation of Ohio law. This reward was claimed and paid under a statute of Kentucky, which requires the masters of escaping slaves to pay one hundred dollars per head to any individual who shall, in a free State, seize a fugitive slave and return him to his master. This verdict, which was for $1200, has been set aside on technical grounds, and the case will have to be tried over again. The other verdict, which was for $500, the penalty given by the atrocious act of 1793, still remains open. The questions of law arising in the case, will be taken to Washington to be considered by the Supreme Court. To enable Vansandt to carry on the complicated and necessarily expensive litigation arising in these cases, the contributions of all lovers of humanity and freedom are solicited. Mr. H. S. Gilmore, one of the committee appointed to receive funds for this purpose, with a disinterested zeal characteristic of him, has volunteered to visit various sections of the country, with a view to make personal application to all who are disposed to aid this cause. We commend him to our friends everywhere, whether of the East or of the West.—*Cincinnati Philanthropist*.

CONGRESS.

HOUSE OF REPRESENTATIVES.

THURSDAY, Dec. 28.

Mr. Giddings presented a memorial, and moved its reference to a select committee of five members, with instructions to inquire into and report the facts of the case; and that, for this purpose, they have the power to send for persons and papers.

Mr. McConnell called for the reading of the petition; and it was read by the Clerk as follows:

To the Congress of the United States:

The humble petition of William Jones, now a prisoner in the United States jail in Washington city, respectfully represents:

That your memorialist is a free citizen of the United States, born free in the State of Virginia, and has always been an industrious and honest citizen, chargeable with no crime; that, while enjoying his liberty in this city, he was seized, and, without any charge of crime, was thrown into jail, where he has been confined for several weeks, and is now advertised to be sold as a slave by the marshal of the United States, to pay the expenses of his imprisonment, unless his owner shall appear; that your petitioner has no owner but his God, and owes no service but to his country; that it is hard for him to be imprisoned without fault, and then sold to pay the expense. He therefore prays that Congress will exert their powers for the protection of the weak, and procure for him that liberty and justice which are his right, and which he has a special claim for in the District, which is under the exclusive legislation of your honorable body.

his
WILLIAM ✕ JONES.
mark.

Witness: D. A. HALL.
Washington Jail, Dec. 28, 1843.

Mr. Paine inquired whether the gentleman who presented the memorial was aware, of his own knowledge, that there is such a person as William Jones.

Mr. Giddings said the paper came to him witnessed by one of the most respectable attorneys of the city, Mr. D. A. Hall; and he had no doubt it was perfectly correct and true.

Mr. Dellet remarked, that if the paper was witnessed by a respectable attorney, the aid which the petitioner asked he could have obtained by applying to that attorney and securing his assistance, much more readily than by applying to this House. There was not a single fact set forth in that paper, to which the attention of this House was called, that was not properly a matter for judicial investigation; and he would ask if the Congress of the United States were to be called upon by petitions in this way to legislate upon the judicial business of the country. They were called upon to do what it would be disgraceful and discreditable to suppose was neglected to be done by the proper authorities.

The Speaker remarked, that the petition must go over, if the gentleman intended to debate it.

Mr. Dellet moved that it be laid upon the table. Upon this question, the yeas and nays were demanded.

Mr. Giddings desired to put a question to the gentleman from Alabama.

Mr. McConnell called the gentleman from Ohio to order.

The Speaker observed that it would be irregular to continue the debate after a motion to lay the subject upon the table. The yeas and nays being taken, resulted—yeas 55, nays 100.

So the House refused to lay the memorial on the table.

Mr. Brodhead moved its reference to the Committee on the Judiciary.

Mr. Saunders, in the course of his remarks, (which were not distinctly heard,) was understood to be opposed to the reference to the Committee for the District of Columbia; and he intimated to the gentleman from Ohio [Mr. Giddings] that a plain course was open to him, if the fact were as represented, by which the petitioner could be discharged without any difficulty.

Mr. McConnell desired to raise the question whether the petitioner was a citizen of the United States; and, as a consequence, whether he had the right to petition the Congress of the United States.

Mr. Saunders was proceeding to make some further remarks, when

The Speaker informed him that the question was not debatable.

Mr. Saunders said he was not going to debate it; he merely wished to say a word or two respecting the facts, which he thought would relieve the House of any further difficulty.

Mr. McConnell moved a suspension of the rules, that the gentleman from North Carolina might have leave to proceed.

Here were cries of 'Order, order.'

The Speaker said, if debate arose upon this memorial, it must go over till to-morrow.

Mr. Saunders again stated that it was not his intention to debate the question.

Mr. Kirkpatrick was understood to suggest an instruction to the committee to which the memorial might be sent, to report a bill to repeal the law under which the petitioner was confined.

The Speaker replied that such a motion would be in order when the subject came up to-morrow.

The subject then went over.

Mr. Giddings then rose to give notice that, at an early day, he should ask leave to introduce a bill to prohibit the officers of the United States from interfering in the capture of persons suspected of being fugitives from slavery.

The Speaker said the motion could only be received by common consent.

Mr. Giddings asked if it was not always in order, on petition days, to give notice of a bill.

The Speaker replied that it could only be received by common consent.

The notice was not received, as objections were made.

Mr. Harper presented some petitions from Ohio.

Mr. Tibbatts rose to give notice of his intention to ask leave to introduce certain bills.

Mr. Giddidgs objected to all such notices; and they were not received.

☞ The discussion of the same subject was continued in the House on Friday, by Saunders of N. C., Giddings of Ohio, Campbell of S. C., Davis of N. Y., Cobb and Stiles of Georgia, Beardsley of N. Y., and King of N. The petition of Jones was then referred to the Committee on the Judiciary.

Correspondence of the Journal of Commerce.

'A Negro to be Sold. Who buys? Shall Congress buy Him?'

WASHINGTON, Thursday, Dec. 28.

The first thing that occupied the attention of the House this morning, was a memorial from a man of color, now a prisoner in the jail in this city, representing that he has been in jail for some time, and is advertised to be sold as a slave, to pay his jail fees. He says he is a free man from the State of Virginia; that he had lost his free papers; that he was arrested under a law of Maryland, which requires that every free person of color be provided with such papers, or be sold as a slave; that he has been kept in prison, accordingly, for some time, and is now to be sold. He asks relief from Congress.

I think Congress ought to buy him, and keep him as a sort of evidence of their magnanimity and sincerity. Mr. Adams, Mr. Giddings, and others, have known something of the laws of this District, for the last forty-three years, and yet they never proposed in Congress any modification of the slave laws of this District. Congress, it so happens, is most unfortunately invested with *exclusive* legislation over the 'ten miles square.' As the local legislature of the District, they have miserably betrayed their trust. They have not even allowed us the benefit of the improved laws of Maryland and Virginia, made since the time when their legislation seemed to have force here.

Mr. Adams, let it be understood, has, according to his own declaration, spent more time in the District of Columbia, than in any other portion of the Union. Much of his life has been spent here. He formed his connexions in this part of the country, and much of his property is here. He was here as Secretary of State eight years; and as President for four; and he has been here, as a member or citizen, for thirteen years more. It will be hard to convince any one that Mr. Adams, under such circumstances, was ignorant of the laws governing this District, as to free negroes and slaves. He pretends to no such ignorance. But Mr. Adams, as President, never recommended any law to Congress to prohibit the arrest of negroes here as fugitive slaves. He never proposed any modification of the laws of Maryland on this subject applying to this District. For many years, he has had exclusive charge of the slavery topic in Congress, and in a District over which Congress has exclusive legislation, and he has never suggested any modification of the existing laws on the subject of slavery in this District. He has never proposed a law for the prohibition of the arrest of persons as fugitive slaves. He has rather intimated that those laws ought not to be changed, at present. It was always in the power of Congress to abolish the law of Maryland, under which negroes are liable to be sold for jail fees, by a bill of three levies. Who has ever proposed it? Not one of those political abolitionists.

But some years ago, Congress did order a code of laws to be prepared for this District. The late Philip Doddridge, of Virginia, and Judge Chambers, of Maryland, prepared it. This code was a vast improvement of our jurisprudence in many respects. It abolished the slave traffic in this District, and the laws of which I have spoken above. But Congress could never be persuaded to give time to consider and sanction this code. It failed wholly and solely on that account. Did Mr. Adams ever call the attention of the House to that code? Never. Did Mr. Giddings? Never. It was laid over from time to time, and at length the rush of new members, who care for nothing but the excitement of the present moment, swept it off into oblivion. The people of this District have been obliged to submit. They know it is useless to complain. The system of 'exclusive leislation' is for them a double tyranny. They are abused for laws against which they have remonstrated, and over which they have no control; and they are refused all the modern improvements in jurisprudence.

The last that was heard of the Doddridge code, in Congress, was from Mr. Tyler, now President, who urged the Senate to take it up, but in vain.

For all these reasons, Congress ought to be slow to condemn laws which they have steadily refused to alter; and the abolitionists of the House, or philo-abolitionists, ought to condemn themselves, and confess their hypocrisy in regard to this whole matter.

The law and practice in question is disgraceful to humanity. Like many other features in the laws applicable to this District, it is worthy of the 'exclusive legislation' of Congress.

Congress ought either to alter the law, or '*buy the nigger*.' That is certain. The least that the petitioner can expect will be that Congress will become his purchaser. I pity him with such a tyrant for his master. It would be as well for him, if he did but know it, to seek other service—to take his chance under some other 'exclusive jurisdiction.'

EXPENSES OF NAVY, ETC.

Relative to Mr. Hale's resolution calling for a statement of the expenses of the home squadron,

A member hoped the mover would add, 'and what service they had rendered.'

Mr. Hale said the expenses of the navy had risen to nine millions, and, at the same time, we were four and a half millions in debt, and were to resort to borrowing to supply the deficiency. The vessels employed in the coasting trade did not ask for this squadron. It was not necessary, and the country could not afford it. Gentlemen talked of putting our navy on a footing with that of Great Britain, which cost eighty millions a year. This was idle for us to talk of. Gen. Jackson, when the expenses of the navy were half their present amount, exacted justice from one of the most powerful governments in the world. We need not to have a vastly expensive fleet in order to secure our interests.

Mr. C. J. Ingersoll said, he thought the expenses of the navy too great. They ought to be judiciously reduced. But he would call the attention of young reformers in this House to some other expenses, where they ought to begin. The expenses of the last Congress were a trifle short of two millions of dollars. He was very certain that the greatest extravagance in this country was in Congress. The sessions of Congress might, every now and then, be pretermitted, without any disadvantage to the country. But the navy was a very important branch of the public service, and ought to be sustained at some expense. The Judiciary was too expensive. It has risen from forty thousand dollars to four hundred and seventy-five thousand. If we could *farm* out our whole government, he had no doubt that the whole machine could be carried on, very well, for half the sum it now costs.

In order to reduce expenses, he was determined, at a more proper time, to offer a joint resolution that the present session of Congress be terminated early in the month of May next—(a laugh.) A just scrutiny into the administrative departments will save much money. The Secretary of the Navy was of opinion that six hundred thousand dollars could be saved in his department. A judicious economy in the navy yards would save one half of the expenses there. There were in the army and navy, and in Congress, many abuses, which, if cut off, would greatly reduce our expenses. But we could not do it by cutting down the home squadron, or lopping off a single item here and there. It was by introducing economy into every branch of the government that we are to save money. It was not by dismounting a regiment of dragoons, and then mounting them in a few years, that we could prove the sincerity of our professions of economy; nor by abolishing the home squadron, and then reviving it after a few years. The movers of this proposition were, he believed, of the same party with himself. He did not often mention party in this House, but he would tell the gentlemen, before he did talk of party, and of the principles of our party, we must take the beam out of our own eye—and it was a large one—by establishing a rigid system of practical economy, in the administrative part of the government. The late House set out with the profession of economy, and they cut off some pages and two clerks, after a long debate. They took a hundred thousand dollars off from the judiciary expenses, and then put it on again. It was not by such a system of economy that we were to promote the principles of our party and secure the *election of our President*—and we deserved to lose it, if we pursued such a course. We must make judicious retrenchments without pulling down the navy.

Mr. Adams spoke earnestly and in good humor, but with severity, in reply. He accused Mr. Ingersoll (whom he nicknames 'the peace-maker,' on account of Mr. Ingersoll's interposition the other day, to prevent the continuance of an abolition debate,) of dealing unfairly with the proposition by drawing off the attention of the House from it to expenses of Congress, of the Judiciary, &c. In substance, he (Mr. Ingersoll) had told the House, that they must not look to the military expenses—the expenses of the army and navy—because those were items not to be touched. The judicial expenses were half a million, and might be reduced, but not the nine millions of the navy. Was the navy necessary to defend the country? Was the home squadron necessary? Have we any fear of any hostility from any great naval power? No, Sir! The reason for keeping up the navy is to be found in the Report of the Secretary of the Navy, made two years ago. It was then recommended to us to increase the navy to half the size of the British navy. Forty or fifty millions were demanded prospectively with this view.

Mr. Adams was extremely glad that this subject of the home squadron had been brought up by the gentleman from New-Hampshire. When the bill establishing it passed, he (Mr. A.) voted for it.

Mr. Ingersoll—There was no opposition to it.

Mr. Adams—The House did not understand its object then. The House and the Courts did now, as he hoped. *It looks, Sir, to a war with Great Britain; and to the purpose of making war upon her, if she take possession of Cuba!*

Mr. Ingersoll—Will not the gentleman from Massachusetts be in favor of war, in that case?

Mr. Adams—No.

Mr. Ingersoll—I would be.

Mr. Adams—What the gentleman says is sufficient proof for me and for the country, of the intention to get up a war with England. That was the reason for all this naval preparation.

I believe, said Mr. Adams, that war is anticipated, and it is of very probable occurrence. I am opposed to a war with Great Britain, at this time, under any circumstances, and I hope that the morals of the country are not so grossly corrupted as to go to war with Great Britain for this reason, or for the acquisition of *Texas!*

When Mr. Adams concluded, Mr. Hale got the floor, and the House adjourned.

THURSDAY, Dec. 28.

HOME SQUADRON.

The consideration of the resolution of Mr. Hale, calling for the expense of the Home Squadron since its establishment, and what now is proposed to be expended for it out of the appropriations for the present year, was again taken up.

Mr. Hale vindicated and sustained his previous views on the subject of economy and retrenchment with great correctness. He was not inclined to be put off by the senseless professions and promises of small economies suggested by the gentleman from Pennsylvania, nor was he, at the same time, under any of the influencies that controlled the course of the gentleman from Massachusetts, (Mr. Adams.) He regretted that he did not care for Cuba, and all that. He wished, nevertheless, to cut down the Navy to five millions a year. He would, at a proper time, propose to do away with the silly and useless pagent of the Mediterranean fleet, &c.

Mr. J. R. Ingersoll warmly and eloquently supported the navy, and defended it and the army, and the Home Squadron, and the late mounted, now dismounted regiment, from the ruthless rage of these reformers.

Mr. J. Morris, of Pennsylvania, took a similar course. He opposed any reduction of the navy.

Mr. Giddings said he should warmly support the views of the gentleman from New-Hampshire. For want of appropriations here, he had seen the poor mariners on the Lakes suffering every hardship, and exposed to dangers unknown on the coast. Yet, the expenditures of the navy, for the last five years, had been thirty millions, of which Ohio had paid three millions. Discarding the idea of local feelings, he would yet declare that he would vote for no more appropriations for the navy, &c., until he saw more indications of a disposition on the part of the Atlantic country to protect the commerce and improve the harbors of the West. Now, the West had power to take care of their own interests, and he wished to use that power with discretion and forbearance, and more generosity than had been extended to the West during its weakness. He would challenge gentlemen to tell the House in what particular the Home Squadron had been serviceable to the Unite States, to commerce, navigation or anything else. The people of the West, who had paid a part of this expense, wished to know what were its fruits. He was for bringing down the expense of the navy to five millions. He would dismantle ships. He saw no use in keeping up six squadrons. The commerce of the country did not require it. He would also cut down the army and abandon the fortifications, forts, which were a monument of our disgrace—which the improved art of war rendered as useless as the old feudal castles. He did not care whether his party went with him or not,—he would stand by his professions in favor of reform. He would go with Mr. Ingersoll in the minor reforms which he had suggested, but he would also strike at the *millions*. He would cut down the whole expense of the *government*, and particularly of the army and navy.

He had seen that the Home Squadron had been demanded by the South to protect the emigration of slaves from the southern States. They were therefore interested in knowing how the force had been employed. A part of the force of the navy had been employed in catching fugitive slaves. This was a prostitution of the purposes of the navy that his constituents would not submit to. It was unpleasant for him to speak of these things, but they were no longer to be tolerated, without remonstrance. He insisted on an inquiry into the fact whether the country and the navy had been thus degraded. The people of Ohio denied the constitutional right of Congress to take their money for the support of slavery. The American slave trade was not the *commerce* of this country, and his constituents would not be compelled to share in its turpitude.

Mr. Weller moved an adjournment, as a number of gentlemen were desirous of speaking. Lost. Mr. Weller called for the previous question—no quorum.

The House, however, soon adjourned.

Previous to the adjournment, the Speaker presented a letter from Mr. Rhett:

To the Speaker of the House of Representatives:

Sir: I beg leave to decline acting on the Special Committee appointed by the House to take into consideration certain resolutions of the State of Massachusetts, proposing to Congress so to alter the Constitution as to abolish the representation of the southern States for their slaves. This was one of the compromises of the Constitution, without which it never would have existed; and without which it cannot now exist. My constituents, I am assured, will agree with me, that neither in a committee, nor any where else, should I take this subject voluntarily into consideration, or assist in consultations upon it. They will be satisfied that others shall consider it, and they should only act.

I ask to be excused from serving on the committee, and subscribe myself,

Your obedient servant,
R. BARNWELL RHETT.

December 27, 1843.

So he was excused.

COMMUNICATIONS.

The Anti-Slavery Struggle.

CHAPLIN, (Ct.) Dec. 17th, 1843.

FRIEND GARRISON:

I noticed in a late number of the Liberator, a letter from James Boyle, giving some account of a recent lecturing tour in this State, in which he speaks of us as being the most heathenish, inhuman and priest-ridden of any State in the Union. Such a statement may appear, to many, to be foolish in the extreme, and utterly groundless. Without pretending to decide, whether the statement be true or false, as regards the whole State, I must acknowledge that, within the limited sphere of my acquaintance, there do exist too many indications of its truth. If to follow and support a priest, through all the winding paths of error which he is compelled to pursue, in order to maintain his position of hostility to the cause of oppressed humanity; and if to acknowledge his will as the 'law supreme' in all questions of duty, is being 'priest-ridden,' then I have no doubt we can furnish samples of the first order. And if the steady maintenance and cordial support of a national religion, which sanctions enormities that would put heathenism itself to the blush; if *this* may be considered 'inhuman and heathenish,' I fear we have many places in Connecticut that could not be cleared from the charge.

It is my present purpose to relate a few facts connected with the anti-slavery struggle in this place, as they have come under my own observation. I will first observe that we have not but one regularly ordained minister in the place, and a church of nearly two hundred members, of which he is pastor. The population of the town is about 1000. Previous to the year 1840, we had quite a flourishing anti-slavery society, which received aid and encouragement from our minister; but since that period, while he has professed to be as heartily enlisted for the slave as ever, he has labored most assiduously to put down all the anti-slavery that exists; or, at least, all that makes any *show* of existence. Take the following as a sample of his consistency. Formerly, he could declare—'We [this nation] are robbing two and a half millions of the dearest right God ever gave to man—a right to himself.' But now he seems to consider slavery a 'far off evil,' with which *we* have no connexion; for he says, 'There is not a pro-slavery church in all the northern States.' Once he maintained 'that slavery was a sin that should be rebuked by every one that made any claim to philanthropy or religion.' And again, of late, 'that our churches had no authority from the Bible to act at all in the matter,' and that the 'best way to plead the cause of the slave at the present time, was to do nothing at all.' At one time, he was found giving support and aid to the American Anti-Slavery Society; and then again proclaiming that enterprise to be 'opposed to religion,' and 'rotten from its foundation.' Once he could meet in the anti-slavery concert, and pledge himself to be 'the *last* one to forsake *that* meeting;' and then again, because one good *free* brother would speak of the 'Marthas and Marys' in this good cause, and sometimes would suggest that *woman* even, might venture to open her mouth for the dumb,' O, *then* it was that his sacerdotal dignity was insulted, and he could never attend that meeting more!! No—nor even read a notice of it! At one time, we hear him speak of our occasion to thank God, for his 'forbearance towards our guilty nation'—that he has not, in retributive justice, 'swept the nation from one end of it to the other, with a besom of destruction.' And then again he proclaims that 'for the sake of the pious fathers,' 'God will spare our nation.' At one time he tells us, that he 'thanked God that a spirit had been awakened, call it fanaticism or what you please, which will never blench before drunken mobs and lawless violence; and which will never be hushed, until the last chain is broken from the limbs of the slave, and the year of jubilee shall be proclaimed to every son and daughter of oppression.' And then again, 'That all the efforts of the abolitionists of the North had no more effect to break the chain of the slave, than had the rays of the moon to melt the eternal ice of Nova Zembla.'

Perhaps I ought to go back, and give a more detailed account of our struggle with this priestly influence in the anti-slavery cause. In the summer of 1840, there was a great religious excitement in this place, and religious meetings were very frequent. After the revival (as it was termed) had progressed awhile, and 'converts were multiplied,' a stated weekly meeting was established for the converts by general consent, at which all, not excepting age or sex, were invited and encouraged to speak. The priest encouraged the meeting for awhile, and then opposed it, and took measures to break it up. Some friends of the meeting took pains to ascertain the cause of the opposition of the pastor, and found that his objections arose from the fear he had that if this meeting was continued, it would be conducted so as to have a bearing upon the question of 'women's rights,' which was then being agitated somewhat in the community. Not long after this, we discovered that the anti-slavery of the priest was turned 'right about face.' He could not attend the monthly concert, nor notify any anti-slavery meeting, lest he should give countenance to the existing anti-slavery operations. In March, 1841, he preached what has been since often spoken of as 'The Frog Sermon.' His text was in Rev. about three unclean spirits like frogs. This prophecy he thought 'referred to events, that were to take place during the present century.' The frogs were explained thus, viz. 1st. 'A general prevalence of disorganizing principles.' 2d. 'Infidelity concealed under the mask of philanthropy and religion.' 3d. 'A new and vigorous effort of the man of sin.' He then went on to show some evidence of a disorganizing spirit abroad in the world. Says he, 'Men do not inquire for the old paths, and follow in the good old way;'—'there was an evident disposition to undervalue the opinions of the fathers and those qualified to know;'—'there was nothing too absurd to be advocated at this day.'—'quackery in Philosophy and Medicine was rife—and there was a spirit abroad that wanted *new* things, *new* measures,' &c. 2d. 'Infidelity had come up in a new form.' He said, 'We were told by a grave convention of men and WOMEN, *too*, that *civil government was wrong*.' 'Atheists,' he said, '*always* opposed civil governments.' 'Family government was also opposed on the same principle.' Then there were 'Anti-Sabbath Conventions.' 'The Sabbath was one of the main pillars of Christianity, and a man could not be acting for the glory of God while laboring to pull down one divine institution.' 'But not content with destroying the Sabbath, they assailed the *Church* and *Ministry*.' In proof, he referred to the 'Liberator and Anti-Slavery Standard.' The former contained a short article against employing clergymen for chaplains in legislative bodies, and the latter charged them with occupying the rear in every benevolent enterprise. 'The Liberator was the worst, as the article was evidently intended as a slant on the clergy.' 'This was the same as ridicule cast upon Christ.' 'He that despiseth you, despiseth me,' &c. 'Ministers,' he said, 'had been first in every benevolent enterprise *except* anti-slavery,' and there was a cause why they were behind in this movement. 'The anti-slavery movement had too many anti's connected with it.' 'Lecturers were constantly going about the country denouncing ministers and churches.' 'The leaders of the anti-slavery cause had arrayed themselves against the government, the Sabbath, the Church, and the Ministry, and had no reason to complain if they were called infidels.' I do not claim to have given the *precise* language in the above extracts, but believe I have not misrepresented him in the least. A few friends in the place having, in the outset, counted the cost, and having set out with the determination to endure to the end, and be faithful to the slave, and to give their untiring support to the great principles of the American Anti-Slavery Society, now felt that a serious obstacle was thrown across their path, and that they must, in order to press forward, make the desperate attempt to surmount that obstacle. To attempt to contend against the influence of a clergyman was most disheartening, but while his influence was thrown against us and against all anti-slavery operations without any apparent cause, we must do it, or relinquish the cause. We accordingly drew up some resolutions, claiming that the anti-slavery cause stood by itself alone, and while all were welcomed to its support all persons, of every sect or party, we did not by so doing become responsible for their opinions on any other subject. We therefore protested against all attempts to render the anti-slavery cause odious, and against the attempt to turn the religious feelings of the community against it, and gave our opinion that such conduct was 'unworthy of a Christian or a philanthropist.' These resolutions created quite a stir, as they were understood to apply with peculiar force to the priest, and to condemn his conduct, and therefore were viewed as being horrible indeed. It was hardly to be expected that the church and people would, for a moment, entertain the idea that their pastor was out of the way, and they did not. Whenever he gave out that himself would speak upon the subject, the people flocked in crowds to hear; and when he ceased, they wanted no further information. While these resolutions were under discussion in weekly meetings for that purpose, the priest proposed to give his views upon them, and giving notice beforehand to that effect, the people seemed to take it for granted that they might go and hear, and accordingly did so. The priest, after taking special care to manifest his *great abhorrence of slavery* in all its forms, commenced his attack upon the platform of the American A. S. Society, because it was too broad, and gave the 'infidel as good a right to be a leader as any one.' He therefore contended that the principles upon which the anti-slavery cause was founded were wrong.' 'It was rotten from the foundation.' He went on to read and comment upon many passages of scripture, by which he claimed to show that 'believers had no right to associate with unbelievers, not even in a temporal enterprise;' and in case they did, their force would be greatly increased. He referred to 'Hezekiah's league and the consequences.' Also to Ps. i. 1 and 26. Also Ps. cvi. 35 and 115. Also Prov. i. 15, 16. vi. ch 14, 15, and a hundred other passages both in the Old and New Testament. He then went on to show that the 'leaders of the anti-slavery cause were disturbers of the peace of the churches,' and claimed that 'all religion died when anti-slavery effort began,' &c. &c. He was replied to, and his arguments were completely refuted by Samuel Hill, and others. The friends of the anti-slavery cause feeling that there was a proper time to have a full investigation of the subject, proposed another adjournment, and gave a free invitation to all to participate in the discussion, hoping thereby to enlighten the people, and induce them to commence some efficient action on the subject. But they were disappointed. The priest gave out word that he should not attend any more of the meetings; and at the next meeting, though we had able and worthy speakers from abroad, we had no audience; the priest and people were 'with one accord' at home. From that time to the present, we have found that but very few of the people dared to trust their ears to hear an anti-slavery lecture. We have requested church meetings, and endeavored to bring the church to take some action on the subject—to rebuke the slaveholder, and show some pity for the slave—but by a large majority they refused to rebuke the one, and shut up their bowels of compassion from the other. Believing that such a church, and such a church, united together in concert effort to hinder and defeat the anti-slavery movement, and in giving support to a slaveholding Christianity, could not be a true church of Christ, I withdrew from their communion. A little effort was made to induce me to repent, but as it was unwilling, I was cited to appear before the church in August last, to answer to the charge of absenting myself from their communion, and thus violating my covenant obligations, &c. Accordingly I appeared, and made an application to have James Boyle admitted as counsel in my defence, but failed. I then made further request for counsel, and was allowed E. D. Hudson and C. M. Burleigh. To commence the defence, I had prepared a statement of the ground on which I justified my course, in which I claimed that there was now brought before this church and the church in this country, one very prominent *test question*; and that in the application of that test to the church, she was proved false to her own principles. On this being read, my counsel were informed by the Moderator, that any evidence which implicated the church, was inadmissible, according to their rules. An appeal was taken from the decision of the Moderator to the church. In the meantime, the reading of the rule was called for repeatedly. Why, said the priest, *it's a rule of common sense*. Dr. Hudson continued to call for the rule. The Moderator (fumbling over his book) said he had not got all the rules of the consociation, but he would read the rule that told how a minister could be *arraigned*, &c. which rule was read, and the vote taken, and the Moderator sustained. My counsel then stated, that in depriving us of any chance of implicating the church, they had taken away all the ground of defence we could possibly have, and we should therefore withdraw. After our withdrawal, the church adjourned once or twice, and finally, after a vote of 12 against 8, cut me off. I had several warm friends in the church, who defended me to the last, and entered their solemn protest against the proceedings of the church in refusing me a trial. The day following the church meeting, the Windham County A. S. Society held a meeting in this place. Owing to the excitement growing out of the church trial, the people assembled in great numbers, and filled the meeting house to overflowing. The day was principally occupied in discussing resolutions relative to the churches generally, which were abundantly shown up by James Boyle, C. M. Burleigh, and others, to be false to their own principles, hindering every good word and work, and entirely unworthy of confidence as christian bodies. The meeting was evidently productive of great good. The abolitionists of the place being mostly members of the church, now felt called upon to take a stand; and, after mature deliberation, they decided that duty required them to withdraw fellowship from the church, and to refuse any longer to acknowledge it as a church of Christ. Accordingly they drew up a brief statement of their views of the position and character of the church; claiming that in the great struggle now pending between Christianity and American slavery, the church had taken the side of slavery, and thus practically denied Christianity, and by so doing, had fully acknowledged that ministers and members of churches who traffic in the bodies and souls of men, and trample God's image in the dust, are not only real Christians, but are not obnoxious to a breach of christian fellowship, or even the christian admonition and reproof, &c. In conclusion, they say, 'Believing thus, we cannot acknowledge the religion manifested by this church to be the pure and undefiled religion of the gospel—we, therefore, realizing our accountability to God for all that we do, hereby withdraw any obligation which we may have entered into to walk in fellowship with this church, and feel in duty bound no longer to acknowledge you as a christian church, until you repent, and bring forth fruits meet for repentance.' The paper was signed by fifteen members, and sent to the church. A church meeting was soon called, and having no disposition to repent, they proceeded at once, without any effort to reclaim a single one of them, to cut them all off. After this was done, the pastor gave some friendly advice, to the effect that the matter should be kept as still as possible, as nothing could be gained by making it a matter of conversation. He also would say, that a brother minister had spoken his feelings exactly, when, in reference to such a case, he said, 'That if any *lambs* were among those who had left the fold, thinking to obtain better pasture, they would, ere long, come bleating back again to get into the fold; but those of a *swinish* make, would wallow in the mire, and only come back to *root down the pen*.'

In conclusion, let me say, how true is it that those ministers and churches who oppose the anti-slavery enterprise, are forced to take a position, that, if carried out, must of necessity uproot and destroy Christianity!

Yours for truth and right,
J. C. MARTIN.

WASHINGTON, Thursday, Dec. 21st.

The Gorgon of abolition was again paraded through the House, to-day, for the gratification of a childish passion for excitement, or a deeper design of mischief. It is time this thing was at an end. For whomsoever's amusement or profit these displays are still kept up, they ought to have their duration. They are disgraceful to the House and the country. Either let all the petitions, no matter however foolish or fanatical or even disrespectful they may be, be entertained, or let those who present and urge them be expelled from the House. The former of the alternatives seems to be the most wise and prudent.—[Doubtless!]—*Journal of Com.*

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THE LIBERATOR.

BOSTON:

FRIDAY MORNING, JANUARY 5, 1844.

Social Reorganization.

Among the subjects which are now challenging general attention is that of a total reorganization of society, on a basis which shall recognize, in practice as well as in theory, the freedom and equality of all the citizens and children of God, and which shall not people in their individual capacity; that no one is deserving of praise or blame for what he does. He argued that no man may justly claim a right to individual property, either in land, houses, cattle, or anything else; that no man has any more right to the productions of his own brains or hands, than any other person; that 'love-relations' is quite that all property should be held in common; that all buying and selling is selfish and sinful; and that it is wrong to take animal life or eat animal flesh.

From these views the lecturer and speaker dissented. How the world could be full of robbery, oppression and villany, and yet there be no robbers, oppressors, or villains, it was difficult to comprehend. It was fatalism to say that no man is responsible for his conduct, and a doctrine which would gratify corrupt and profligacy universally. The root of evil was in the heart of man, and not in external circumstances, though these often operated disastrously on the members and morals of the truly unfortunate. As the apostle James said—'Every man is tempted, when he is drawn away of his own lust.' Then, he asked, whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?' And as Christ said—'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' It was contended that every man had a right to the products of his own toil, superior to that of any other, but not in a selfish or covetous sense; and those he was bound to distribute as the law of brotherly kindness should demand in all cases of human necessity. The doctrine delivered, he said, was not his own, but one which he was unable to give any report of the speeches.

This question of social reorganization is evidently destined to produce a great sensation in the country, if nothing more. We have been able, as yet, to examine it very superficially. Of Fourier's plan, we know nothing accurately, though we intend to give it a full and speedy examination. Of one thing we feel certain: an internal regeneration must precede the external salvation of mankind from sin and misery. The chief obstacles to the success of these communities or associations will lie in the breast of their members, and not in the present state of society. If they will dwell together in love, having the same mind that was in Christ Jesus, they will surely prosper. If they attempt to walk by sight, and not by faith, they will perish. No theory or plan of association can save them from themselves, though it may aid them in the work of human redemption.

N. B. Since the convention, highly interesting public meetings have been held in Amory Hall, for the further consideration of this subject, at which Messrs. A. Brisbane and W. H. Channing have been the principal speakers.

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This is the name of a small sheet, which is intended to be the organ of the 'Community,' that has been recently started in Shaneville, Trumbull, the auspices of our friend John A. Collins and others. It is to be published without any terms to those who receive it, as often as practicable; but it will probably need *bona fide* subscribers or donations to support it as much as any other periodical, at least until the 'communitists' are able to sustain the pecuniary burden of it. Its motto is—'Unity in love—oneness in spirit and aim—brotherhood of the universal race—reform in all things'—a very good one. It asserts that 'the world loves truth'—if so, it has taken a strange method of showing it. It says our evils are all social, except the organic, and they are the results of social evil'—which is but another way of saying, that nobody is to blame for the present state of things. That 'all buying and selling are damning institutions'—and of which institutions 'are daily and hourly guilty, as well as the rest of the world. 'Thou that sayest,' &c. 'Physician, heal thyself.'

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THE LIBERATOR.

is responsible for his thoughts, his opinions, his belief, or his acts; that all men do as well as they can in the circumstances under which they are placed; that society is the great dragon of iniquity, who is guilty of all the crimes and outrages that now afflict humanity; not the people in their individual capacity; that no one is deserving of praise or blame for what he does. He argued that no man may justly claim a right to individual property, either in land, houses, cattle, or anything else; that no man has any more right to the productions of his own brains or hands, than any other person; that 'love-relations' is quite that all property should be held in common; that all buying and selling is selfish and sinful; and that it is wrong to take animal life or eat animal flesh.

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The General Agent.

At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held in this city on Tuesday last, JOHN A. COLLINS resigned his place as General Agent of the Massachusetts Anti-Slavery Society, in consequence of his removal to Western New-York, and his time and attention being almost wholly absorbed in the subject of social reorganization. Whereupon, on motion of WENDELL PHILLIPS, it was unanimously

'Voted, That the Board, in accepting the resignation of JOHN A. COLLINS, tender him their sincerest thanks, and take this occasion to bear the most cordial testimony to the zeal and disinterestedness with which, at great crisis, he threw himself a willing offering on the altar of our cause; to the energy and rare ability with which, for four years, he has discharged the duties of their General Agent; and in parting, offer him their best wishes for his future happiness and success.'

Since that day, Mr. Collins has declined receiving any salary from the Society for his services. Since his connexion with it, he has had no equal in devising and executing plans for the furtherance of the anti-slavery cause. He came to its rescue at a dark and perilous crisis, and, has carried it through triumphantly, amid serious trying occasions, by his unconquerable zeal and energy. His mission to England was so important one, and discharged in a highly creditable manner. That great Western movement, the series of One Hundred Anti-Slavery Conventions, which he conceived and carried forward to so much success, was conceived and planned by him, and executed through his direct instrumentality. We regret to part from him, especially as we think he is now in pursuit of that, which will only prove the heartless fabric of a human dream. We have ever gratefully acknowledge our own obligations to him, and the extraordinary service which he has performed in behalf of our enterprise. We are sure that, wherever he can find an opportunity to plead for the slave, he will improve it with his character istic alacrity and zeal.

WENDELL PHILLIPS was unanimously chosen by the Board to fill his place as the General Agent of the Massachusetts Anti-Slavery Society—a choice which will give unmingled satisfaction to its friends throughout the country.

Advance Payment.

Such of our subscribers as really feel a deep interest in the welfare of the Liberator (and which of them does not?) will strenuously endeavor to pay for their subscription in advance. It will be a great deed of inconvenience, anxiety and loss, and enable us to meet our pecuniary liabilities in a manner that will redound to anti-slavery punctuality and honor. The approaching annual meeting of the Massachusetts A. S. Society will furnish a good opportunity for hundreds of them, who have received about the Commonwealth, to send their advance payment for the paper—an opportunity which we hope they will not forget to improve. Will they not endeavor to enlarge our subscription list? We have no twenty thousands in the field, and unless our friends volunteer to procure subscribers,—contending, as the Liberator does, with all the great corruptions and great crimes of the age, and especially with 'spiritual wickedness in high places,'—it is unreasonable to suppose that a living support can be obtained for it. Indeed, had it not been for the liberal donations of a few individuals, it must have ceased to exist long ere this. Among those who have kindly aided us, in this manner, during the past year, we would gratefully mention the names of Andrew Robeson of New-Bedford, Nathaniel Barney of Nantucket, Henry Chapman of Boston, and Elisha Bartlett of Lowell. We really think, with due modesty, that the Liberator is deserving of a much wider circulation than it obtains, and that no person can regularly peruse its pages without feeling quickened in his spirit to express every righteous reform, and particularly to throw his means and his energies into the cause of

Boston Recorder.

Nathaniel Willis has retired from this establishment, having been the chief editor of the Boston Recorder from its commencement, 28 years ago. He carries with him the consolation, that he has *evangelically* and uniformly opposed every new reform that has been brought into the field during that long period, until it least became safe, profitable and popular to advocate it. The Recorder in its cause is not indebted to him for any assistance. On the contrary, the Recorder venomously opposed it for a series of years, and even at this late day is pro-slavery to the core. The time has been when even a notice of the annual meeting of the Massachusetts Anti-Slavery Society was refused an insertion in that paper, though money was offered to pay for it as an advertisement! For such a man to have had the control of a religious press for so many years, has been most calamitous to the cause of God and humanity. Who is to be his successor, we do not know.

Dr. T. Hun and E. C. Delavan.

We are indebted to the publisher for a copy of 'The Enquirer, No. 2, Vol. 1,' containing correspondence and discussion between Dr. T. Hun and E. C. Delavan, relative to Dr. Sewall's Drawing of the Human Stomach, and the doctrine they teach, &c.; with an Appendix. Dr. Hun is a physician residing in Albany, whose self-esteem is as visible in his essays as Mount Washington is on the surface of the earth. He begins his letter to Mr. Delavan, with Dr. Sewall's drawings of the stomachs of drunkards, but soon made it manifest that the great object he had in view was to justify the moderate drinking of intoxicating liquors. Teetotalism he abjures as fanatical, or something worse. He writes in a flippant, confident strain; but, at this stage of the Temperance enterprise, his opposition to it is no less preposterous than wicked. Mr. Delavan has replied to him with his usual ability, and deserves the thanks of every friend of virtue, sobriety, good order, and pure religion, for having put in this important correspondence to the public, through the medium of 'The Enquirer.'

The Boston Almanac for 1844.

All the editorials praising the enterprising publisher of this beautiful pocket Almanac, S. N. Dickinson, and we cheerfully add our testimony to the merits of a great stock, little as it is needed. His enthusiasm in the printing business is unexampled on this side of the Atlantic, and his facilities to execute its various branches do not admit of successful competition. His Almanac is decidedly among the most useful as well as most neatly executed annuals, and afforded at a rate so low (25 cts.) that the poorest person may obtain a copy of it. It contains 180 pages of matter, which, if put in type of common size, would make a book of more than ordinary size, consisting of valuable information on many important subjects. The Business Directory occupies upwards of 60 pages. In the next Almanac, Mr. Dickinson announces that he intends to present a fine new map of the city, of about four times the size of the old one, which is omitted in the present Almanac.

Second Advent.

The old year has passed away without any confirmation of late material world; but our Millerite friends have extended the year 1843 into March, 1844, so they still profess to believe in the fulfilment of their fixty expectations. The Signs of the Times of Dec. 27th, still maintains a bold front. It says:—'O! a full view of the whole question relating to the manner and the time of the Advent, we are more fully confirmed (if possible) that the prophetic periods end this Jewish year, and that the Saviour will come in all his glory.' Such faithfulness is pitiable; but it is probable that nothing will be able to cure it but Time, which settles all things in the most effectual, if not the most satisfactory manner.

Committee on Slave Representation.

The Speaker of the House has appointed the following Select Committee on the Resolutions of the Legislature of Massachusetts, in relation to abolishing Slave Representation, viz. Messrs. J. Q. Adams; Rhett, S. C.; J. E. Ingersoll, Pa.; Gilmer, Va.; G. Davis, Ky.; E. Burke, N. H.; Semple, Ill.; Morse, Me.; and Giddings of Ohio. Rhett has since declined serving on the committee, in a letter of twenty-five thousand, no insolence and folly. He says that the slave representation 'was one of the compromises of the Constitution, without which it would never have existed; and without which it cannot now exist.' He says, 'in fearful compromise, and justly has the guilty North been punished for it ever since.' He says he gives up, 'be the consequences what they may.' Will Mr. Rhett tell us on what principle of political equality or moral rectitude, the South has a right to a property representation in Congress, and not the North? If she truly wishes to increase her political power in the national legislature, let her at once abolish her slave system, and then, instead of having but three-fifths of her waves represented as chattels, she will have them all represented as human beings. This question is as innocently important one, and we shall wait for Mr. Adams's report with great anxiety and interest.

Pennsylvania Freeman.

We are glad to learn that the Executive Committee of the Eastern Pennsylvania A. S. Society have unanimously resolved, that the interests of the anti-slavery cause require that Mr. Whittier lift the Pennsylvania Freeman, instead of being issued as it now is, gratuitously, and at irregular intervals, should be published in a regular monthly or semi-monthly paper, to be issued at stated periods, and sustained by a regular subscription list. The entire control and responsibility of the paper have been committed to J. Miller McKim and Charles C. Burleigh, who are abundantly qualified to make it a most valuable publication. The first number will be issued next week—price 75 cents per annum, payable in advance. Besides other copies of interest and importance, the attention of the editors will be particularly drawn to the Church, the Clergy, Political parties and partizans; their present position in respect to the anti-slavery cause, and the duties of abolitionists in regard to them. Our Pennsylvania friends will need no pleading to induce them to give the Freeman a wide circulation under this excellent arrangement.

Capital Punishment.

The Legislature of Massachusetts is now in session in this city. The abrogation of the death penalty for murder in this State should lose no time in getting their petitions signed and forwarded to this body. Those in Boston, who wish to sign their names to such a petition, will find one at 25, Cornhill, where persons friendly to its object are requested to call, and procure copies of the same for circulation. A work on this work is now in press, and will be published in the course of two or three weeks, by Charles Spear of this city, which will surpass any other that has yet appeared against Capital Punishment. Its arguments, facts and illustrations are irresistible. For the sake of its excellent author, and the holy cause of humanity, which he has so faithfully espoused, we hope the edition will find a rapid sale.

Pro-Slavery Diabolism.

Our instructive department, the 'Refuge of Oppression,' is uncommonly rich in diabolism this week. The nefarious distribes which we have copied from the Philadelphia Forum and Sun are precisely such as the moral character of that brutal, shameless, mobocratic city demands, and bear on their front the impress of ruffianism and murder. We regret that we should have to copy such things, but they must be called by their right names, and exposed to the moral indignation of the universe. Philadelphia is an accursed city—its religion, its politics, are from beneath. Heaven shall sorely afflict it with judgments. The wicked spirit has taken up its abode in the people of America—democracy.

'Our first Ten Years.'

Such of the abolition host as have been battling against the minions of slavery for the last ten years, will feel a peculiar thrill of excitement in their veins on reading the stirring effusion in our poetical department, copied from the Liberty Bell. George S. Burleigh, in his lyric, is in his highest vein, and his production is nature, his genius strong, and his poetical endowments of a superior order. He is a reformer, not a sentimentalist—he writes to do good, not to acquire fame—but fame will take ample care of his reputation 'in the long run.'

SOCIAL REORGANIZATION.

A Convention for the reorganization of Society is to be held in Boston, commencing on Tuesday, Dec. 26, at Tremont Hall.

The Convention was called to order by John Allen.

On motion, Wm. Bassett of Lynn, was chosen President pro tem, and Charles A. Dana of Brook Farm, Secretary pro tem.

A committee for the nomination of officers, consisting of three, was appointed by the Chair, viz:—George Ripley of Brook Farm, David Mack of Northampton, and John Allen.

The committee reported for

President, AMASA WALKER, Oberlin, Ohio;

Vice Presidents, Wm. Bassett, Lynn; Abin Ballou, Hopedale; Wm. Bennson, Northampton; George Ripley, Brook Farm;

Secretaries, John Sawyer, Eliza J. Kenny, Salem.

The report was accepted, and adopted.

Amasa Walker takes the chair as President, and John Sawyer as Secretary. The vacancies were filled by the nomination, from the nominating committee, of Wm. Bassett for President, J. N. Buffum, Lynn, Vice-President, and C. A. Dana, Secretary.

Voted, That a business committee of five be appointed by the Chair.

Wm. H. Channing, New-York; George T. Ripley, Brook Farm; John A. Collins, Skaneateles, N. York; David Wilder, Geo. W. Benson, Northampton, were appointed the committee.

Voted, That John Allen and Frederick Douglass be added to the business Committee.

Voted, That a committee be appointed on the roll and finance, to be appointed by the Chair, who appointed Oliver Johnson, J. Butterfield, and F. S. Cabot.

Voted, That all persons interested in the subject of social reorganization, be invited to take seats, and act as members of this Convention.

The business committee reported the following resolutions:

1. Resolved, That war, slavery, intemperance, impurity and crime, are both the cause and effect of the existing organization of Society.

2. Resolved, That as the evils of the present day are intimately incorporated with the existing civil organization of Society, so an escape from these evils and the progress of humanity must find or produce a social re-organization of Society.

3. Resolved, That the progress of humanity has always been and always must be continued, expressed and aided by corresponding institutions.

4. Resolved, That the existing organization of Society is unfavorable to the healthy physical development of man—and unfavorable to the healthy development of true life in man.

A. B. Alcott moved to amend the report of the business committee, by striking out the word *Resolved*, and inserting the word *Proposition*—which was lost.

Voted, to amend said report by substituting mal-organization for disorganization.

Adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

Met agreeably to adjournment.

Resolutions reported by the business committee, discussed by Amasa Walker, Wm. H. Channing, Abin Ballou, and C. A. Dana.

Adjourned to meet at 7 1-2 o'clock.

EVENING SESSION.

Convention met, agreeably to adjournment.

Discussion continued upon the resolutions under consideration at the time of adjournment, discussed by A. Bronson, Walter Channing, C. List, Mr. Titcomb, Chas. A. Dana, John A. Collins, and Wm. H. Channing.

Adjourned to meet at 10 o'clock, A. M.

WEDNESDAY MORNING SESSION.

Convention met, pursuant to adjournment.

Discussion upon the resolutions before the Convention at the time of adjournment continued by John Allen, John S. Dwight, Mr. Capen, and Mr. Cambell.

On motion, the resolutions were laid upon the table.

Voted, That this Convention continue its sessions on the morrow.

Voted, That the resolutions laid upon the table be again taken up.

Discussion continued by Mr. Ryckman, and C. List.

Adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

Convention met, agreeably to adjournment.

Discussion continued upon the resolutions before the meeting at the time of adjournment, by Daniel Whitney, Hopedale, Geo. S. Ripley, J. A. Collins, G. W. Benson, C. A. Dana, J. N. Buffum, Mr. Storer, Henry Clapp, New-Bedford, and Wm. H. Channing.

Adjourned to meet at 6 1-2 o'clock.

EVENING SESSION.

Met pursuant to adjournment.

Discussion continued upon the resolutions by W. H. Channing, Geo. W. Benson, J. A. Collins, Nathaniel Colver, H. Clapp, Mr. Titcomb, J. N. Buffum, J. B. Alcott, and Mr. Ryckman.

Adjourned to meet in the Chapel under the Hall of the Museum, at ten o'clock to-morrow morning.

THURSDAY MORNING.

Convention convened in the Chapel, under the Museum, agreeably to adjournment.

The resolutions under consideration at the time of adjournment, were discussed by Chas. A. Dana, David Mack, Wm. A. Garrison, Samuel Bowers, H. Clapp, H. Brisbane, and John A. Collins.

Voted, to continue the sessions of this Convention through the morrow.

Adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment.

Discussion continued by J. N. Buffum, Mr. Capen, Edward Kittredge, John Allen, O. A. Brownson, C. A. Dana, and W. L. Garrison.

Resolutions under discussion laid upon the table.

The business committee reported the following resolutions, which were discussed by Wm. H. Channing, O. A. Brownson, and Geo. S. Ripley.

5. Resolved, That the movements now in progress in various parts of the country, which tend to promote a social re-organization, are the legitimate results of the spirit of *Christian Brotherhood, of Liberty*, and of *Peaceful Reform*; and that the efforts of all modes of Public Charity to relieve or prevent *Pauperism* with its attendant degradations; the injustice of our common system of *Wages*; the tediousness, oppression, and unhealthiness of *Domestic Life*; the unequal distribution of means and opportunities for *Culture, Refinement, Recreation and Social Pleasure*; the imperfect character and Objects of *Popular Education*, both for children and adults; the unnatural subservience of *Woman*; the distinctions of *Caste* based on external and artificial circumstances; the universal war of *Competition*; and finally the tendency of our Industrial, Commercial, and Financial transactions to the establishment of a MONETED FEUDALISM—call urgently upon all to aid by their counsel, energies and means, these movements, and when having the similar end in view of *Uniting all Conflicting Interests*, and of establishing the relations of Society on the basis of Universal Justice and Love, thus securing for each human being the highest possible Good of Life.

6. Resolved, That, grateful for the light which we believe that the Social Science, discovered by Charles Fourier, has shed upon the Nature of Human Society and their true remedies, we desire to see a thorough test of the actual working of his principles in an Association, organized upon such a basis; and meanwhile commend to the efficient encouragement and aid of all the friends of Human Progress the various Associations for Social Reform, now in operation, which recognize *individual Rights* and the *Religious Sentiment*; and wish success to all who in any way are seeking the removal of Social Evil, in the modes which they severally believe are true to the Nature of Man and the Laws of God.

7. Resolved, That in order to give expression to our interest and sympathy with the Social Science Reform, of enlightening the public mind upon the principles and means involved in the proposed movements, and of establishing better relations of Associations and the public the freest communication, we recommend the formation of Societies in different Towns and Counties of the friends of this cause, united under such an organization as may seem to them best for the purpose of disseminating their principles by Lectures, Tracts, Conventions or otherwise, and by the widest possible communication of all publications which advocate these Reforms. And the Convention earnestly recommend to the friends of Human Progress, the Phalanx, and 'THE PHALANX,' as worthy of their most cordial support.

Adjourned to meet at 6 1-2 o'clock.

EVENING SESSION.

Convention convened, agreeably to adjournment. The resolutions under consideration at the time of adjournment, discussed by Albert Brisbane, John A. Collins, James Boyle, Northampton.

Adjourned to meet at 9 o'clock to-morrow morning.

FRIDAY MORNING.

Met pursuant to adjournment.

The President and Vice-Presidents being absent, Mr. Ryckman of Brook Farm, was chosen President pro tem.

Discussion continued upon the resolutions by John Allen, Edward Kittredge, Mr. Pickering, W. L. Garrison, James Boyle, Albert Brisbane, Wm. H. Channing, John A. Collins, and A. B. Alcott.

Adjourned to meet at 2 1-2 o'clock.

AFTERNOON SESSION.

Convened agreeably to adjournment.

Resolutions under consideration at the time of adjournment were discussed by Samuel Bowers, Roger of Chelsea, Catanio of Northampton, and C. A. Dana.

Resolutions 5, 6 and 7 adopted.

Voted, That the proceedings of this Convention be published in the Phalanx, Liberator, Practical Christian, Disciple, and such other papers as may please give them an insertion.

Adjourned sine die.

WM. BASSETT, *President.*

CHARLES. A. DANA, } *Secretaries.*
ELIZA J. KENNY, }

From the Providence Chronicle.

A most Bold and Bloody Murder.

Our citizens were horror-stricken yesterday afternoon, by the news of a murder which was known among the business men of this city, although a resident of Cranston, the adjoining town—Mr. Amasa Sprague. It seems that he left his house about 3 o'clock in the afternoon, for the purpose of going to a been about a mile distant, lying in the town of Johnston, in order, as he stated, to visit his family on leaving, to shelter his stock. He took a foot-path, very generally frequented, and in which, at almost any ten minutes in the day, and especially at this time, there are persons passing.

About an hour after he left home, he was found about one mile from his house, lying in the foot-path perfectly dead, with such marks upon his body as left no doubt but he had been most brutally murdered.

TREASURER'S REPORT.

Of donations received on account of the Massachusetts A. S. Society.

From Hingham Ladies' sewing circle, proceeds of a Fair, $200 00
Robert R. Crosby and B. Freeman of Brewster, 81 each, 2 00
Margaret H. Andrews, Newburyport, 75
Francis Jackson and Ellis Gray Loring for proceeds of a sale at auction, of an undivided half of a lot of wood land in Lancaster, Mass., given to the Society by John C. Gore, of Roxbury, 155 38
Princeton A. S. Society by J. Boyle, 4 00
Dr. Seaton, Fall River, 2 50

S. PHILBRICK, *Treasurer Mass. A. S. S.*
Brookline, Dec. 30th, 1843.

BOSTON FEMALE A. S. SOCIETY.

The regular quarterly meeting of the BOSTON FEMALE ANTI-SLAVERY SOCIETY will be held at the Marlboro' Hall, No. 5, Cornhill, on Wednesday, Jan. 10, at 3 o'clock in the afternoon. All ladies are invited to attend.

S. H. SOUTHWICK, *Rec. Sec.*

ADELPHIC UNION LIBRARY ASSOCIATION.

The lecture on Tuesday evening, Jan. 9th, will be delivered by WENDELL PHILLIPS.

Subject—History.

To commence at 8 o'clock, precisely.

CHAS. A. BATTISTE, *Sec.*

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County A. S. Society will be held in Dodge's Hall, Manchester, commencing on Tuesday, Jan. 9, 1844, at 10 o'clock, P. M. to be continued the succeeding day.

The Convention will undoubtedly be one of much interest, and it is hoped that abolitionists in the county, and elsewhere, will give attendance so far as practicable.

Wm. A. White, Charles L. Remond, Frederick Douglass, and Addison Davis are confidently expected to be present.

MARY P. KENNY, *Sec.*

Salem, Dec. 29, 1843.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The annual meeting of the Massachusetts Anti-Slavery Society will be holden in Boston, on WEDNESDAY, the 24th of January, 1844, commencing at 10 o'clock, A. M., and continuing the succeeding day, if not less than three days. It is hoped that this will ensure the largest attendance of delegates and friends of the cause that has ever been assembled at any similar occasion. Let the abolitionists of the Commonwealth take reasonable measures so to arrange their business affairs as to be able to be present. A cordial invitation to come and participate in the proceedings is extended to all who love the cause of the oppressed. America no longer stained by the foot-prints of a slave.

FRANCIS JACKSON, *President.*
WM. LLOYD GARRISON, *Cor. Sec.*

Died—In W. Baton Rouge (La.) of malignant fever, Augustus Everett, A. M. late Professor of Jefferson College, and the Editor of the Baton Rouge Gazette. Mr. Joshua Everett, of Princeton, Mass. Printers in Vermont, New-Hampshire, Maine and Pennsylvania are requested to copy.

GRAND SACRED

VOCAL CONCERT,

TO BE GIVEN AT THE

Belknap Street Church,

BY THE CHOIR,

On WEDNESDAY EVENING, January 12, 1844.

Mr. A. N. JOHNSON will preside in the ORGAN.

PROGRAMME.

PART I.

1. Voluntary on the organ.
2. Judgment Hymn—Great God, what do I see and hear? Mr. Luther.
3. Anthem (Solo and Chorus)—The battle is the Lord's. G. J. Webb.
4. Anthem (Trio and Chorus)—We sing his love. W. Dixon.
5. Duett—Evening Song to the Virgin—*Mrs. Amelia Naher and Miss Jan Telford.* Brown.
6. Anthem—Praise the Lord.
7. Chant—God be merciful unto us.

PART II.

1. Voluntary on the Organ.
2. Anthem—Assign to Jehovah.
3. Temperance Anthem—Sons and daughters of the Pilgrims.
4. Trio—Oh! that I had wings. (*Mrs. Amelia Naher, Miss Jan Telford, and Mr. F. P. Clark.*) Mozart.
5. Anthem—Jerusalem, my glorious home. E. L. White.
6. Sentence—Blessed are the dead. Kent.
7. Gregorian Chant—The Lord's Prayer.

FINALE. ORGAN.

Tickets 25 cents. Children under 12 years of age, half price. To be had at the door, on the evening of the Concert. Doors open at half past 6 o'clock—Concert to commence at half past 7 o'clock, *precisely.*

N. B. Immediately after the Concert, there will be a TEA PARTY, given in the Infant School Association Room. Tickets 25 cents each, without distinction of age.

☞ The proceeds of the Concert and Tea Party will be given towards the expense of the Organ.

PHYSIOLOGICAL BOOKS.

BELA MARSH, No. 25, Cornhill, (Anti-Slavery Office,) Publisher of Graham's Science of Human Life, has for sale all the popular works (by the same author;) also the various works from the pen of Dr. Alcott, and other eminent authors; making it a very complete assortment of works on Physiology, which, together with a variety of 'Health Tracts,' will be sold on the most liberal terms. Also for sale, as above, a variety of Phrenological books, by Fowler and others. Jan. 5.

To the Ladies.

YOUR attention is invited to one of the largest and best assortments of MUFFS and BOAS ever offered in this city, and at prices which cannot fail to suit the most economical.

☞ Any article not proving in every particular as good as recommended, I should esteem it a favor if the purchaser would call and receive satisfaction, at the OLD STAND—store and chambers, 173 Washington st. WM. SHUTE.

Jan. 5. 3t.

PERTINENT NONSENSE.

From the Liberty Bell for 1844.

OUR FIRST TEN YEARS IN THE STRUGGLE FOR LIBERTY.

BY GEORGE S. BURLEIGH.

Ten years of trial and determined strife
Have trailed the shadows of their fleeting wane
Down to the unknown years! Dare we pass by
Of earnest conflict, since the banner-fold
Of startled Freedom beat the air anew,
And the shrill trumpet of her bloodless war
Maddened the slumbering echoes, as we rushed
Into the whirl of this great battle?—years
That have stamped deep their impressions on the age,
And lit high Hope in man's despairing heart.

Ten years of conflict with the powers of wrong
Have passed, and yet our foe is in the field,—
A mustered demon, with armed multitudes
Around his midnight banner; while of us
Some have grown weary, and laid down their arms;
Some turned, with cruel treachery, to the foe,
And stabbed their brethren; some, worn down and weak,
Centre their lives in every home-sent blow.
And dart their souls through all their burning words;
And some, whose hearts were folded to our own
In pure and deep affection, have gone up
To the brightness of the Throne revealed,
Crowned martyrs, beckoning us to braver deeds—
Unseen, yet with us in their deathless love.

Now we are left to battle on alone
Against proud legions:—ah! how earnestly
Could we but know with what dark weight these years
Swept over the lorn captive!—Ten long years
Of added wrong, to centuries to hitch have plunged
Into the dark abyss, top-towering earth
Against a day of terror and revenge;
Years, whose dread foot-fall hath crushed, breath by breath,
The life from anguished bosoms, and trod out
Soul, mind, and strength, and manhood, spark by spark.

Was it for us to fold our hands, and dream
Of quiet fields and a serene repose,
While the flushed dragon of Oppression stalked
Blood-drunken even to madness, with his limbs
Bathed in the crimson life-drops, by his hand
Wrung with slow torture from a thousand hearts?
Ah, no!—we found far other theme for thought,
And field for earnest action, when we saw
The grim-browed Horror, in his traffic, tear
The new-born infant from its mother's breast,
And hurl it, wailing, to his hungry whelps,
Where cry for blood rings out from every hall our land.
Not then had we soft words and pleasant wiles
To lull the monster to a false repose.
While every hour gave to his iron jaws
New victims, and no sight came darkling down,
But with it brought more agonies than stars.
Not then had we the bland, complacent smile,
And bow precise, for lily-fingered Pride
In Church or State; who, crowned alike in each,
Set bloodhound Law upon its human prey,
And sanctified the slaughter that it made.
We had no time to lend a gilded ear,
Or make one for ourselves, but in blunt truth
Spoke out our word, regardless if it marred
Our own or other's fame; for name and rest,
And even life, in humble trust, were laid
On Freedom's altar, in the conflict of God.
There let them lie till fire come down from heaven,
Red-winged, and heave the offering to the sky;
For, from their ashes, phœnix-like, shall spring
Diviner life, new peace, and holier fame.

Ten years of warfare! and our clanging arms
Have struck live sparks from the foeman's crest,
And hoarse laughter has his emptiness to dust;
Till now his howl of agony ascends
With his torn victim's cry, as fiercely yet
He drives his bloody fangs into the flesh
Of Innocence, and clings, as clings the wolf
To the young lamb she shepherds, till he would save.

Fearlessly onward have the nobler souls
In Freedom's host the tide of battle borne;
And on them rain the fiery darts, which pour
From the mailed legions of the maddened foe.
Malignant Hate, by holy walls entrenched,
Masked Treachery and unblenching Scorn hurl at
Their peerless assailants! Religion, too,
To blast our vanguard in their bold career.
O God! forgive them, if amid the fierce
Opposing onset, they forget by times
The gentle charities we owe to all,
Though unkindly erring, even still innerwine
Tinge the hot tide of their indignant hearts.
The tongueless Truth may be no longer dumb!
Upon their souls the mighty utterance weighs,
Which, woe to them, if now they breathe it not!
The Test, with all its glory and its gift!
The Present, speaking with its tongues of flame;
The sublime Future, whose insatiate thirst
To be is its best prophet;—all, as one,
Bid their seer souls speak out their manly thought,
In fearless trust, for Liberty and God:—
And now, what marvel! they are hunted as stars,
When law, and custom, and the multitude
Would dam them back?—what miracle of wrong,
Though human weakness fling one dissonant jar
Into the God-breathed music of their souls?
Or proud contemners of the perfect free,
Nor ask for harmony, when ye rudely smite
The lute through which it trembles into life.

Our years of struggle against giant Wrong
Have not gone voiceless to the dark inane!
Their bold words thrill far down the soundless gulf
Of Being, stirring its eternal flood
With tide-like aspirations, that overleap
All bounds, exulting to be greatly free!
Hope springs, and kindles into living Trust;
Joy wreathes her garlands for the conquering soul;
Oppression trembles, and its own foul shade
Creeps sure and chilling over its stolen light,
As darkness trends upon the lessening noon.
Freedom shall yet redeem her heritage,—
The living spirit;—even now her reign
Dawns in bright promise to the faithful Seer!
No more, as once, she stands in mean attire,
Leaning on the broken staff of her once flag,
Drenching its folds in tears; but in the array
Of majesty, she comes with queenly tread
Over the regal heights of holy Thought,
In the soul-world,—her banner, like pure fire,
Fling out, and shivering, in the breeze of Truth!
I think then, O my God, that I have lived
Amid these years, and in this glorious dawn
Of a more glorious Future; that my days
Are of these giant times, whose every hour
Is burdened with great prophecies, and deeds
Of mighty issue, whose far-extended arms
Take hold upon the Infinite, and wed
The sublime Present to Eternity?
Not wisely, nor with deep truth, has he read
The record of the Ages whose divine
Apocalypse is of this, who yearns To-day,
To adore its germ in shadows of the Past,
To bim the solemn Centuries speak in vain:
Their great out-gushings of the heroic soul
In deeds sublime, and miracles of thought,
Were but fire-spheroides of this living Now—
This present hour,—that out of its dark womb
The goodness undeify'd,—and nurse this plant,
Whose seed's seed verges to the Perfectness!

BENEVOLENCE.

How sweet to do a generous deed—
Plant youth in virtue's track—
The naked clothe—the hungry feed—
To bring a wanderer back!

From the Practical Christian.

'Political Religionists.'

Penn tells us that 'no person is bound by oath to support actively any other laws than such as he conscientiously believes to be just and right; which is shown by sec. 3d, art. 6th of the Constitution of the United States,' &c. Is this so? What does he mean to say? Does he mean to say that a person is not bound by his oath or affirmation of allegiance to support the whole Constitution, but only such parts as he conscientiously believes to be just and right? Does he mean to say the President, Senators, Representatives, Governors, Generals, &c. are not bound to support the whole Constitution as it is, but only such portions of it as they think right by their consciences? If he means any thing like this, he is greatly mistaken. Neither the Federal, nor any State Constitution allows such latitude. If he can show that they do, he will give us new light both as to fact and consequence. But if he only means to say that those Constitutions guarantee to us rights to private judgment and conscience in matters of religion to all *subjects* of the governments peaceably exercised, he is right. As individuals, in matters aside from the affairs of government, every one may exercise this freedom to the fullest extent, so long as he does not disturb others in the exercise of their same freedom. This is right, and we ought to thank God for it. But just let the President, or any other functionary refuse to do any one of the duties prescribed in the Constitution, on the ground that he is conscientiously scrupulous, and he would soon find himself obliged to conform, or resign. He would be bound by his oath to do what the Constitution required before he took office, and that he ought not to have accepted it, if he could not perform its duties in good conscience. And how, we ask, can an honest man take a solemn engagement to do what he knows he cannot conscientiously do? Or how can he vote smaller into office to do as his agent what he cannot conscientiously do? Perjury, we fear, is no defending such morality. Penn says he does 'not see the propriety of asserting that every voter, by the act of voting, makes those governments, or dorses, or virtually renews his allegiance to them every time he votes under them.' Why, then, does he not show the contrary? It is a fact which he cannot get rid of. What less does a man say by the act of voting under any Constitution than that he is bound by that Constitution—that it is free act and deed, and that he will support it, so long as it shall remain the Constitution? This is just what his conduct proclaims, whether he open his lips or not. But Penn says—'This is taking the ground of the come-outists in religion.' And what if it is? *That* does not prove it false. Let us have the truth, even if the consequences have to be. Truth holding it ought not to prejudice us against it. He says Christians may enter their protest, by nominating and supporting those who will vote to *reforming* our present system of government.' What! nominate and support a man for office, who, if elected, must first solemnly bind himself to support the Constitution as it is? Preposterous! Nominations cannot be to vote a man into office to *reform* war, &c. out of that Constitution, after swearing to uphold the whole military supremacy of the government. Elect a man to be Commander-in-chief of the army and navy, for the purpose of abolishing the army and navy! What consistency is there in this, all this? 'Who,' says he, 'has done most to abolish capital punishment, and slavery, and the sale of ardent spirits in some of our States? New-England States—who but those political religionists who have *acted*, and concentrated their efforts to abolish these evils? This is certainly very remarkable language. Would Penn have us take for granted that *political religionists* have been concentrated in any New-England State for the abolition of these evils! Are the religionists of New-England agreed on these questions? Have they ever been? Have they not been divided at the polls, and in the halls of legislation on these as well as moral questions? Do they all pull together? Or is Christ politically divided—one for and voting *against* the very same men and measures! How is it at this moment with respect to the question of capital punishment? It is one of the most talented of the evangelical clergy doing all in their power to prevent the abolition of capital punishment. Is he alone? Is there no one who have relied mainly on truth and moral suasion have done far more to abolish the evils named, than the clashing political religionists have done. Show us your concentrated political religionists. How are they *concentrated*? They are scattered among all parties, and voting for or against all political questions. *Here* is the Democratic Christian, and *there* is the Whig Christian, and yonder the Third party Christian—all voting for and against, or against each other, agreeably to the arrangements of the caucus; all doing their duty with wondrous concord; all rejoicing in the triumphs they gain! Is it not strange that the Lord should make it their duty to vote and legislate directly against each other? Is it strange that it is just the same side? This one fact is of itself enough, we should think, to hush forever the plea that Christians ought to be concerned in the politics of Christian governments, in order to reform them. Let them first agree among themselves what to do; and then, if divinely directed to act a political part, let them keep together on the right side. When they exhibit this unanimity, we shall begin to think them inspired to act the wise political part. But before that time, the confidence of preaching and a consistent example on the part of non-political religionists will probably have created a public opinion, which will effectually terminate the part sanctioned by political compacts, and ushered in the reign of the Prince of Peace.

Penn says, that Christians to stand aloof from existing governments on account of their anti-christian principles and requirements, 'when in fact their object is to do away the evil thereof,' would be like doing nothing because there is evil in the world; 'lest they become accountable as accessory to that evil.' This is certainly a very loose analogy. Are Christians obliged to take part in the affairs of the world—to covenant with the world for the support of evil—to swear and affirm allegiance to it; as a condition of living and enjoying long among mankind? No. God has made it both their duty and privilege to 'have no fellowship with the unfruitful works of darkness,' but rather to reprove them.

Finally, he says:—

'If I have shown that I am not 'responsible for their doings,' if my object be reform—it follows, that as voting is a direct participation of the evil, attended with no violence, I can, as a Christian, do *much more* to 'keep the world in order,' and much more to 'govern it well,' by voting.'

But the urs have not been sustained, and therefore the conclusion is unsound. He is evidently responsible for all which has been done and is doing according to his Constitution to which he has assented, and bound himself by solemn engagement. Voting is not a simple expression of the will, but a primary act of government—an assumption of the right authority to do all that is prescribed in that Constitution, even to the granting indulgences to rob and murder the innocent in the form of 'letters of marque.' We have no right to make such indulgences, but it is a method of determining who shall hold the sword, and who may therewith rightfully destroy the lives of those whom Christ commanded us to love. Congress may vote to declare war, &c. without violence; but when war has been peacably declared, can the drafting and enlisting be carried without violence? Alas, that professed Christians should endeavor to conceal the true issue and responsibility of their doings under such narrow coverings! 'If the Lord be God, why follow him?' If Baal, then they ought to serve him. If they are for war, let them renounce Christ. If they are for Christ, let them renounce war, root and branch, stream and fountain.

Penn closes by suggesting—

'That, should the world around a number of years, the progress of Catholicism, with all its monopolizing influences, would call for action at the polls, if indeed it, does not become as well as military, and temperance, war, and the other evils, which cannot be successfully met, except by voting.

If voting is the only successful means of putting down these evils, we have little hope for the human race. How is Catholicism to be put down by voting? Is there to be a great anti-Catholic party? If so, will there be a majority of sovereignty people? Not very soon. And if they obtain the majority, are they going to prohibit the Catholic religion in the United States, or disqualify the Catholics from participation in the government? And is this to be done without persecution and war to the knife? And is Penn, who goes for 'no war,' &c., looking forward with approbation to such political movements? In the name of justice and mercy, we hope not. We can tell those who dream such dreams, that they dream of blood—and that if any presume to take the sword, they will perish with the sword. Away with such suggestions. Away with all unholy fire from the altar of the Paternal God. Away with all vain reliances on violence, numbers, or craft. Let the truth be proclaimed in love, with unwavering zeal and unshrinking self-sacrifice; let professed Christians act on strict christian principles toward friend and foe; and the peaceful banner of the cross will wave in triumph over every kingdom, till the kingdoms of this world are resolved into the kingdom of Heaven.—*Reply to a correspondent.*

Constitutional Obligations.

'Shall my assumption that the Government is morally wrong in one of its requisitions justify me in swearing to obey that Government, in order to obtain a civil post, and then proceeding to disobey it? If there be any solid ground to stand upon in disobeying the requisitions of Government, is it not clearly that of those who refuse to vote? I suppose, 'I do not recognize the right of other men to bind me by human laws—I will not be ruled by them!' but how can I take the oath to obey and preserve inviolate the Constitution of the United States, and yet mentally purpose to disobey and violate one of the most important stipulations of that instrument, which the Constitution-makers would probably have never been framed, or never adopted? What right have I to pick and choose which of its provisions, I will obey, and which disobey? How would James G. Birney, for instance, take, as President, the oath to support the Constitution, all the while intending not to support but to subvert certain parts of it? Would it be perjury? Would not every unperverted mind say to him, 'Sir, you should not have accepted the office, if you deemed such oaths wrongful. Or, if you might have refused it? And would Mr. Birney be any more culpable in taking the oath to support the whole Constitution, than he would be in subverting a part of it, *than would those who by their votes solemnly constructed and directed him to do so?* In our judgment, all who vote to make Mr. Birney an abolition President, would be guilty of the same moral perjury, and are themselves guilty (unwittingly) of subornation of perjury, just as much as if their purpose were consummated.—*New-York Tribune.*

MISCELLANY

Rev. Sydney Smith again on Repudiation.

This sarcastic gentleman has put forth in the London papers the following communication, which contains a deal of wit and truth.

'Having been unwell for some days past, I have had no opportunity of paying my respects to Gen. Duff Green, who (whatever be his other merits) has certainly not shown himself a Washingtonian in defence of his country. The General demands, with a beautiful simplicity, 'WHERE THE MORAND NAME OF AMERICA? Is it stolen from Pilpay's Fables? 'A fox,' says Pilpay, 'caught by the leg in a trap near the farm-yard, attracted by the lamenting cries of distress; forthwith all the birds of the yard gathered round him, and seemed to delight in his misfortune; hence the proverb, 'A disabled fowler is quacked, and chanticleer with shrill cockadoodles rent the air.' Whence, said the fox, stepping forward with infinite gravity, '*whence this morbid hatred of the fox?* What have I done to you, that you should injure?' I am overwhelmed with astonishment at these symptoms of aversion.' 'Oh you old villain,' the poultry exclaimed, 'where are our chickens? where are our goslings? Did I not see you running away yesterday with my mother in your mouth? did you not stop at my relations last week? you ought to die the worst of deaths—to be pecked into a thousand pieces.' Now, hence, General Green, comes the *morbid hatred of Americans*, as you term it.

'Hate America! I have loved and honored America, all my life; and in the Edinburgh Review, and at all opportunities which my trumpery sphere of action has afforded me, I have endeavored to praise and defend the United States; and to every American to whom I have had the good fortune to be introduced, I have paid every attention in which my power. But I cannot shut my eyes to enormous dishonesty; nor, remembering their former state, can I restrain my voice from calling on them (though I copy Satan) to spring up from the gulf of infamy in which they are rolling—

'Awake, arise, or be forever fallen.'

I am astonished that the honest people of Massachusetts, who formerly used to come visits wear a uniform with *S. S.* or *Solvent States* worked in gold letters upon the coat, and receipts in full of all demands immediately on the waistcoats, and *our own property* on their pantaloons.

We all know that the Americans can fight. Nobody doubts their courage when we see in my mind's eye a whole army on the plains of Pennsylvania in battle array, immense corps of honest people, armed with the sword of honest factors, battalions of reputations, brigades of bankruptcy, with *Fires sans payer, ou mourir*, on their banners, and *are aliens* on their trumpets; all these desperate debtors would fight to the last gasp for their property, and probably drive into the sea their invading creditors. Of their courage, I repeat again, I have no doubt. I wish I had the same confidence in their wisdom. But I believe they will become intoxicated by the flattery of unprincipled orators; and instead of entering with us into a rational calculation of making calico, (the great object for which the Anglo Saxon race appears to have been created,) they will waste their happiness and their money (if they can get any) in years of silly, bloody, foolish, and accursed war, to prove to the world that Perkins is a real fine gentleman, and that the carronades of the *Washington* steamer will do the business of the British other *Victoria*, or the *Robert Peel* vessel-of-war.

It may be very true that rich and educated men in Pennsylvania, in the City of Philadelphia, and the real objectors are the Dutch and German agriculturists, who cannot be made to understand the effect of a character, and yet, I think, may be very true, but it is a domestic quarrel. Their church wardens of reputation must make a private rate of infamy for themselves—we have nothing to do with that rate. Let them collect it, as the Unpaid World *versus* the State of Pennsylvania.

And now, dear Jonathan, let me beg of you to follow the advice of an old friend. Will any thing you what Wat Tyler had but the virtue to say, and what all speakers in the eleven recent Pennsylvania elections have continually been restrained from saying, '*make a great effort; look up at once and pay.*' You have no conception of the obloquy and contempt to which you are exposing yourselves all over Europe. Bull is naturally disposed to love you; but he loves nobody who does not pay him. His imaginary partnership alone gives him a pecuniary interest, where ready money prevails, and where debts and discounts are unknown. As for me, as soon as I hear that the last farthing is paid to the last creditor, I will stamp on the ground, and call on the Pennsylvania Senate, in the plumepecian robe of American controversy. Each Conscript Jonathan shall trickle over me a few drops of tar, and I will help to decorate with those penal plumes in which the vanquished respondent of the transatlantic world does homage to the physical superiority of his opponents. And now, having eased my soul of its indignation, and sold my stock at 40 per cent. discount, I quickly retire from the scene of my fame, and the position of lending no more money to free and enlightened republics, but of employing my money henceforth in buying up Abyssinian bonds, and purchasing into the Turkish funds, or the Tunis Three and a Half per Cents.

SYDNEY SMITH.

From the Concord Freeman.

Rev. Sydney Smith.

Some of our readers will perhaps be very indignant because it has pleased that reverend wit, Sydney Smith, to write a sharp letter on the subject of repudiation. There is nothing hard enough to be said of him. He is accused of cowardice, because he wishes for his own; and of billingsgate, because he denounces those who keep it from him. This is scarcely fair, and it is probable that Sydney Smith has been the uniform defender of the country against the assault of his tory countrymen. Many of the articles in the Edinburgh Review and Edinburgh Review on American subjects, were from his pen. Now we do not mean to say that praise should be bestowed upon a man, because he had too much sense to join in the outcry raised against this country by British writers; but if the same man, goaded by wrongs, should direct against us the identical powers with which he once lavished those who lived by making us the subject of their libels, we are bound, by every honorable feeling, not to abuse him, nor to attribute his conduct to low and degrading motives. Granting that the reverend gentleman does want his money, and that his pen is sharpened by the fact that certain cheats in the country have swindled him, what harm is there in all this? Is not his conduct natural, and would not every man in the Union follow his example, if foreigners were to 'victimize' them, pocket their money, &c.? We have yet to learn that our countrymen have so sublime an indifference to money, as gives the right to abuse Englishmen who ask only for that which is theirs by every law of God and man.

Mr. Smith is a member of the liberal party in Great Britain. He belonged to that party in the darkest days of its existence. There is scarce a subject of importance, connected with his pen, on which he has not been employed to advance the views of the friends of freedom and reform. The emancipation of the Catholics, the parliamentary reform bill, and, in short, all those measures which the better class of Englishmen have contended for, have ever found in him an able and consistent advocate. Such a man is entitled to the esteem of all Americans who are not the victims of a gigantic national vanity, and who do not regard truth and falsehood as one and the same thing. We know Sydney Smith personally. Above all things, let not the American press circulate the lies of British tories respecting men who have sacrificed much for the advancement of freedom.

The Phrenological Character of Stephen S. Foster.

Your leading quality is *action*, both mental and physical. You cannot keep still, and are always driving some great object straight through opposing difficulties. You are a Napoleon in your way, with great *force*, without *friction*, and have but little wear and tear, but can perform an astonishing amount of the most difficult fatigue. You enjoy joy and suffer much, and can think and feel deeply as any one. For *clearness* of mind, you are remarkable. All that you say is *in point, and fully understood*. Your *Imitation* and *Hope* have a very markable faculty of operating on the *mind and feeling* of others; of creating in them a state of feeling and belief like your own. Your *Hope* is remarkably fervid. Employ strong language, and can say as much in a few words as any other person. Have altogether a remarkable faculty of expounding, defining, explaining, clearing up, and especially of *arguing* by similar cases, and will ridicule an absurd doctrine most happily. Are full of bold, striking remarks and thoughts, and hence can say many fine words. Love the good opinions of men—especially for what is *right*, for *moral* worth—and are cut to the heart by the reproach of 'friends,' yet all the reproaches heaped upon you in a good cause your glory. You set the world by your *moral* character; by your *moral* influence, and by your *deeds and intentions*. Are firm as a rock—no one can be more so. Are indefatigable, and always driving right at some important object, and never to be discouraged by difficulties, and hardly by impossibilities. Nothing can move you. You require self-confidence, and should cultivate self-assurance. You love more of the plain and simple than most men. Have strength for more than beauty. Are bold and courageous, yet not revengeful—indeed, you have not sufficient destructiveness. Are generous, open-hearted, and hold on to the very last. You are a very *social* man—fond of society, especially female society—yet love women with more purity of mind than the animal love. You are fond of children, and especially if interested in their moral improvement. You enjoy home and the family extremely. Your mind comes right to the point, penetrates and measures the subject, and then passes to another. Are fond of the inductive method of reasoning, mainly from *facts*. Care little for money. Are all for *doing good*, and reforming mankind. Would not think your God. to prolong your life a thousand years, if it were to be spent *solely* in acquiring treasure. Are governed by high moral principle, especially by a sense of *abstract justice* between man and man—that part of conscientiousness appertaining to *justice* being *very large*, the other less. Are very fond of conquering others, by resistance to the *wrong*, and will advocate the right forever. Are a BRAVE MANIAC, and go in for change and reform. Have the capacity to do what you have been educated, and take new views of every thing. Are more noted for *goodness* than any other one quality. Are very fond of conversation next, and for power of composition and description next. You *manage* well, and are cautious in *fact*. Though human nature is very strong in your character, many observing power, and faculty of collecting *facts*. Love experiments. Manage men admirably. Study human nature closely, and adapt yourself to men well. Are very fond of your friends, love better feelings, and not by the propensities, and will devote your life, and your improvements, and talents to propagating science, or to the cause of *humanity and philanthropy direct*. O. S. FOWLER.

☞ A notable *evangelical* boast. Read it!

From the New-York Evangelist.

Prevalence of Evangelical Truth.

While our ears are pained and disgusted with Mormonism, Swedenborgianism, Puseyism, Fourierism, Unitarianism, and Universalism, and other strange and fantastic forms of error, it is a fact that these are only various forms in which unbelief, impenitence, and self-righteousness express themselves, and that, at bottom, all these have the common belief of this land is evangelical. The number of adherents to either of these errors is exceedingly small when compared with any one of the great evangelical denominations. The Presbyterian Church of the United States is the evangelical system. It has more men, more families, more learning, more wealth, and more influence, than all the other sects combined, over and over again. The doctrines of atonement and regeneration are in the general belief of the Presbyterian Church. The atonement is of such a nature that it will never be destroyed. The evangelical dialect is, to that of other sects, almost the Welsh. English language is to the fragments of Dutch, Spanish, and French which are found among us. We have the Protestant Episcopalians, the Methodists—themselves a host—the Baptists, another host, and the Presbyterians of the great Presbyterian family—Old School and New—Lutherans and Dutch, and the great Congregational bodies of New-England, and the Presbyterian system is the evangelical system be destroyed. God is affixing the seal of his approbation in scores of revivals, more widely diffused and more powerful than ever before, and will be the deficiencies and exceptionable things found among its adherents, it is rooted and grounded in the firm belief of the strongest emotions of the population, and it may well be doubted if all its forces now as ever, *It can never be destroyed.*

Great Plainness of Speech.

The following is a copy of a novel petition, recently presented by Dr. Bowring, from an elector in the borough of Bolton, in the House of Commons:

'That your petitioner is of opinion, that the sole object of the bread tax is to make bread scarce, and consequently dear, and that the Protestant aristocrats of individual members of your Honorable House, so that you are legislating for your own interest, at the expense of the starving people of the land. That this kind of class legislation endangers the very existence of the Constitution. That the poor people are starving, and unable to pay so long as they are compelled to pay a tax, every morsel of food they eat, and that, not for the purpose of revenue, but for the pockets of monopolists. Your petitioner would therefore pray your Honorable House to take off this, the most odious of all taxes, by at once and forever repealing the corn laws. Your petitioner would also pray, that if, at any time, another bread taxing bill should be brought before your Honorable House, it may be called the Bill of Fifteen Millions, giving the Landowners to rob poor Industry of fifteen millions and.

And your petitioner will ever pray.'

From the Herald of Freedom.

Alanson St. Clair.

This poor fellow, whom the clergy imported into this State from Massachusetts, in 1840, to put down the Herald of Freedom and the old organized anti-slavery movement, has *developed* himself to the satisfaction of all parties, and, we understand, goes West. Even new organization has no more work for him in New-Hampshire and Vermont. They find him altogether too *expensive* for the work accomplished, and 'dreadful uncertain.' He was present at the recent Liberty Convention, in this town. A committee was raised to audit his account; they attempted twice to make a report, but seemed reluctant to make the statement, and the whole matter was laid on the table. One of the members remarked to a friend by his side, 'It is his last day with us, and for the honor of the cause, it may be better to let him run *unaddicted*.' We are told it had been the intention to make a thorough exposure, and we were shown documents that were brought to the Convention for the purpose, but the matter was so rotten that all seemed loth to meddle. The clergy have no excuse for imposing poor St. Clair. They know his character before bringing him here. He had shown himself in Massachusetts, before he was sent to Boston, and in Lynn in this State, he made good his *reputation* in his quarrel with Dr. Batchelier, of Marlborough. St. Clair has done his duty secretly, and his employers should not now desert him. His character turns out as good as was expected. Poor fellow—he commenced his course in Maine, and having gone subject of the Free-Soil party in the Free-New-England States, he cries, 'Westward, Ho!' F.

☞ Read the earnest, thrilling, and unreserved condemnation of our country's sins, which we publish to-day, from the pen of Cassius M. Clay, one of the wealthiest slaveholders of Kentucky, commencing on our first page.

One of the most striking things in this powerful document, is the full and emphatic endorsement it gives to the most ultra representation of the cruelties and crimes of slavery, as drawn by northern abolitionists.

Will northern freemen, *Christians* (as they call themselves), and yet, in the same breath, pretending to get ashamed of attempting to *hold back* the car of human freedom, when even the slaveholders themselves are giving it such a glorious impulse onward? *Herkimer Journ.*

GEORGIA.—A series of resolutions have been introduced into the Legislature of Georgia, asserting the right of Texas to be admitted into the Union, on the ground that said country was part of the territory conveyed to the United States by France by treaty of 1803, which territory should have by ceded territory shall be incorporated in the Union of the United States, and admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States.

An English Chartist, in declaiming concerning the fame, wealth and power, by which England is known among the nations, asks, 'Who and what have grown great and great? The army is great, the navy powerful, the nobility rich, the Duke of Wellington is great, and the Queen's German husband is great, and his fox-hounds are fat and sleek, but what are the thousands of hard-working people? Why, the females are making three shirts for two cents, and the men are rioting and starving!'

Free Negroes.—A correspondent in Abbeville District furnishes us with the following striking proof of the happy and successful operation of our free negroes. The writer is a gentleman of high standing in society, and we have no hesitation in vouching for the correctness of his statements.

'Not long since, I was informed by a respectable citizen of Georgia, who is one of the executors to the will of a deceased gentleman recently of that State, that a negro woman provided in his will, that immediately after his death, the large number of negroes he owned should be comfortably situated in the State of Ohio, which requisition, my informant stated, was duly complied with; and now that the negroes have remained in Ohio about two years, all the while dependent on their owners for their support, and ready for them, stating their willingness to serve them the remainder of their life, averring that they had rather be Georgia *slaves* than Ohio *free negroes*. This statement may be relied upon as correct.'—*Greenville (S. C.) Mountaineer.*

☞ 'Tell them to the marines!' What will you lay it a lie? 'Reader, don't you want to have a stake?

Wonderful Case in Iowa.—In the Lead District, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of lead ore. Specimens of the ore, which are beautiful, full of spar, and other formations. In one section the caverns extend to an unknown distance. In one place there are two miles without the sign of its termination, or without the sight of walls on either side. Compared to this, the Mammoth Cave of Kentucky, with its wonders and wearisome dwindle into littleness. The American Continent, though known to be fully explored, will be found to contain the most magnificent natural curiosities in the world.

'The Buffalo Commercial speaks of a prophet who predicts the destruction of the Pope, and also the predicts the entire destruction of the whites on or before the 10th of April, 1844, and the restoration of the coloured race to a superiority. It is to be King, and his wife Queen, under the new order of things. His palace is to be in Richmond, Va, and John Tyler and the capital city of the new kingdom. He says the Saviour made him the revelation six years ago, that Miller has but a very imperfect comprehension of the prophecies, and that the Millerites are wrong in the nonent of the manner in which the slaves' bonds are to be broken. He starts for Richmond next month, to await the great hour.

A Hard Case.—A Mr. Arnold was robbed on the Syracuse railroad of $11,000. His creditors, however, doubling the story of the robbery, took legal measures against him and a Mr. Hurlburt, as an accomplice, and succeeded in destroying their reputation and breaking up the business of both. Evidence has just come to the firm that the story was a fabrication, and that it is doubtful, however, if either Arnold or Hurlburt have any remedy for the losses they have sustained.

What's in the Wind?—The Leeds Intelligencer, an English paper, has just received from Liverpool, that Brad. lord, have received an order for 1220 iron cannon, 22,000 eight-inch shells, and 150,000 cannon shot 32 pounds. It has been in vain to attempt to ascertain the order is from the Hon., the East India Company, or from the British government.

An aged and respectable colored man, Peter Richmond, of Philadelphia, died on Thursday afternoon by the fraternity of the colored masons of that city, of which he was the grand master, with all the ceremonies of the order. He was the grand master in Pennsylvania, and the various lodges attended his funeral in full regalia.

Jared Smith, colored barber, died at Wilmington, on the 9th, aged 70 years, 40 years. He was a man of exemplary conduct and strict integrity—purchased his and his wife's freedom, by industry, punctuality and care. He has left a good property behind, and has left two houses, beside money and personal estate—an instance of what may be done under the most adverse circumstances.

A terrific fight took place the other day at the gardens of the London Zoological Society, between a male and female tiger, which were placed in the same cage. It ended in the death of the former.

It is said that Mr. Wells, of Andover, has in his private library more than 200 grammars of the Welsh language. In one respect, at least, Mr. Wells is a great grammarian.

The Welsh Language.—We are informed that there are four places in Wales, at which the Church services are performed exclusively in the Welsh language; and that two periodicals are published in said city, in the same language. We have never seen these facts noticed in any of the New-York papers.—*Balt. Clipper.*

Several hundred tons of earth and chalk recently fell down from a cliff near Dover, Kent, England, and carried with it two men and a boy, one of whom was killed on the spot. The three had gone to the top of the cliff to look at the ruins.

The Chester County (Pa.) Insurance Company, which has insured property amounting to upwards of five millions of dollars, has sustained not a single loss by fire, for a period of fifteen months.

It will give some idea of the loss sustained by the holders of the shares of the United States Bank, when we state that 100 shares, which sold, on Saturday, in London, for £900, originally cost the holder £22,000.

Several of the German Princes are imitating Father Mathew in propagating temperance societies. The King of Bavaria has published a decree by which all the municipal magistrates are obliged to become members and heads of new temperance societies.

A sweet potato was grown on a farm near Humburgh, S. C. which measured five feet and three inches in length!

Timothy O'Brien has been elected Lord Mayor of Dublin. He is a Radical and a Repealer. He is said to be a tradesman.

Creditable Fact.—In his paper Major Noah boasts that the immense number of Jews in New-York city, not one has ever demanded aid as a pauper from the overseers of the poor.

Destination of Sailors.—There are upwards of 12,000 seamen out of employ in the metropolis, residing in districts between London Bridge and Vauxhall.

Books and Stationery.
BELA MARSH

HAS taken the easterly part of the store occupied constantly for sale a general assortment of Books, Classical and Miscellaneous BOOKS, Paper, Blank Books and Stationery, on liberal terms.
Dec. 26. 1m

New Printing Establishment.
BENJ. F. ROBERTS,
No. 32, WASHINGTON-STREET, Boston,

IS prepared to execute, at short notice, every variety of letter-press Printing, in the neatest manner, the most reasonable terms.
Boston, Dec. 27. 1m

NOTICE.
LIGHT AND TRUTH.

THE publishing Committee of this work, hereby announce, that the work has called in their hands Mr. James Scott, and have issued a new work, which they have placed in the hands of different persons, who are willing to advance the interests of the work.
B. F. ROBERTS,
Cor. Sec. of Pub. Co.
Boston, Nov. 15, 1843

Light and Truth.

A NEW work, with the above title, will be issued from the publishing office, on the first of January, 1844, containing a history of the Colored and Indian Tribes from the Bible and ancient and modern writings, in a volume of 400 pages, handsomely bound.

Price, single copy, one dollar. A liberal discount will be allowed to individuals who remit orders for a dozen or more copies.

This compilation is recommended as a valuable collection, by persons who have examined the manuscripts. The author is a native and descendant of the colored and Indian race.

Orders for the work will be received by Benjamin F. Roberts, 32 Cornhill, *Corresponding Secretary* of the Publishing Committee.
Boston, November 15, 1843

DENTAL SURGERY.
Dr. S. BRAMHALL, Surgeon Dentist,

RESPECTFULLY informs the citizens of Boston and strangers visiting the city, that since his return from Europe, he has located in Boston, that he may be found at his office, corner of Washington and Bromfield streets, in the Granite Block, where all operations in Dentistry necessary to preserve, or restore, the teeth, will be performed upon scientific and approved principles. Particular attention paid to cleansing and filling decayed teeth, and to the art of arresting the progress of disease, and rendering them useful for life.

Dr. B. having had many years practical experience, is confident that he can give satisfaction to all who may honor him with their patronage. Terms, from one to a full set, inserted in the best manner on the best gold plate, from $5 to $100. All operations warranted. Extracting 25 cts.; other operations in proportion.
S. BRAMHALL,
459 *Washington-st. corner Le Grand Place.*

LOOK AT THIS!

THE subscriber, who has had twenty years experience in the mailing department of a weekly paper, is also in various kinds of employment, and anxious to obtain a situation. He would prefer to secure an engagement in Boston; but would exert himself of industrious in other cities. He can produce the best of testimonials in regard to character, &c. Please address

To Lewis, WILLIAM C. NELL, 36 Cornhill.

☞ Will the National Anti-Slavery Standard insert for a fewer by inserting this notice?

RESPIRATORS,
OR BREATH AND BODY-WARMING INSTRUMENTS.

ENGLISH and American Respirators, the best made under the direction of Dr. H. I. Bowman, may be had at 17 Bedford-street, at Theodore Parker's, Washington-street, 3 doors north of Beach-street, Boston.

This Instrument is useful for all person liable to be exposed to cold, seamen, coachmen: teachers, public lecturers, &c. as it prevents the animal heat from escaping in the lungs, so as to prevent colds, rapidly as it would otherwise. It is invaluable to afflicted with cough during the cold months of the year.
September 29. 3m.

THE TRICOPHEROUS, OR MEDICATED COMPOUND

IS now acknowledged by thousands, who use it daily, to be the most valuable article to prevent baldness, to restore the hair that has fallen off, or become thin, to prevent grey hair, to cure and remove every appearance of dandruff, to cure the itching of the skin, to keep it in the most healthy, soft and glossy state, to make the hair soft and silky, and give it a most luxuriant appearance. The wonderful and astonishing virtues of the Tricopherous, or Medicated Compound are: 1st, Its bracing, strengthening, and clarifying properties. 2d, Its gently stimulating the action of the skin. 3d, Its penetrating and nourishing nature in the bulb or root, and particularly in the pulp, which is the vitality of the root of the hair, giving life and vigor to the hair. 4th, Its equalizing the circulation of the fluids. 5th, Its freeing the skin from the effects of perspiration, which is the cause of the falling of the hair to curl. 6th, And, its frequent use will power the hair in beauty and health to the latest period of life. For sale at A. D. JORDAN, 3 Milk St. and from Washington st.

GENTEEL BOARDING,
FOR RESPECTABLE COLORED SEAMEN.
HENRY FOREMAN,
No. 157 ANN-STREET, Boston,

RESPECTFULLY informs his seafaring brethren and the public, that his old stand has been refitted and renovated, and that he is now prepared to use his exertions to retain that share of the public patronage so liberally bestowed.
Aug 4.

BOARD